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*Ethnological Survey of Canada.*—*Report of the Committee, consisting of Professor D. P. PENHALLOW (Chairman), Mr. C. HILL-TOUT (Secretary), Mr. E. W. BRABROOK, Dr. A. C. HADDON, Mr. E. S. HARTLAND, Professor E. B. TYLOR, Sir JOHN BOURINOT, Mr. B. SULTE, Mr. DAVID BOYLE, Mr. C. N. BELL, Professor JOHN MAVOR, Mr. C. F. HUNTER, Dr. W. F. GANONG, and Rev. JOHN CAMPBELL.*

IN our last report attention was directed to efforts being made to enlist the co-operation of the various provincial Governments in the work of this Committee with a view of putting it upon a more permanent basis. At the Toronto Meeting of the Royal Society of Canada, held on May 27, the Council, in submitting its report, made a lengthy reference to our work, and pointed to the great necessity of having it prosecuted with vigour while material is available. A joint committee from Sections 2 and 4 was appointed to take the matter into consideration, with the result that the Society unanimously adopted the following resolution:—

‘Resolved, that Hon. J. W. Longley, Sir James Grant, Dr. T. J. W. Burgess, Rev. John Campbell, Dr. George Bryce, Mr. Wilfrid Campbell, and Professor D. P. Penhallow, Chairman, as Chairman of the British Association Committee on an Ethnological Survey, be appointed a standing Committee to co-operate with the British Association Committee on an Ethnological Survey, and that they be empowered to take such steps as may be necessary to secure from the various provincial Governments, as also from the Dominion Government, the adoption of legislation relative to the establishment of national and provincial museums of ethnology, and the organisation of a permanent Ethnological Survey of the entire Dominion.’

The Ontario Government has already taken the initiative in such work, and it is believed that the admirable beginnings already made by Mr. David Boyle in the Archaeological Museum connected with the Department of Education may serve as an incentive to similar efforts in other provinces.

The plan now before the Committee of the Royal Society of Canada will be prosecuted with vigour. It is substantially the one which the British Association Committee has had under consideration for some time, but which it has not been able to carry into effect. It contemplates the formation of a strong central committee within the British Association Committee as a nucleus. This Committee will control all matters relating to the direction and organisation of research and the distribution of funds. In return for financial support it will secure to the several provinces such ethnological material as may specifically relate to each, reserving any duplicates for exchange and for deposit in the British Museum or such other suitable place as may be selected.

Mr. Hill-Tout has continued to carry on his investigations among the Salish of British Columbia under greater difficulties than usual during the past year. Two of the three tribes which he has at present under observation were quarantined on account of an outbreak of small-pox among them just at the season when it was most convenient to be among

them. This and the shortness of the funds with which he was provided to prosecute the work have proved most serious obstacles to the completion of his report, which is appended hereto, and is to be taken as a 'report of progress' only. The work has been carried out on similar lines to that submitted for last year, and it has been given ungrudging labour and care. His studies have been directed in particular to the Nū'tsak, the Ma'çqui, and the Siciatl. The last are a coast people differing in speech and many of their old customs from the contiguous Salish bands. The study of their dialect promises to add to our knowledge of the Salish tongue, and to reveal many interesting grammatical features. Within their boundaries they have also peculiar archaeological remains in the form of stone enclosures, an account and full description of which will be found in the report appended hereto. Their customs and folk-lore will also be found interesting in their bearing on the question of totemism. It is encouraging to report that the Government of British Columbia has recognised the value and importance of Mr. Hill-Tout's work, and has this year assisted him by a grant of \$150 towards his field expenses.

The Archaeological Reports for Ontario, by Mr. David Boyle, give an excellent indication of what is being accomplished by independent effort along the lines which this Committee is designed to encourage. From the Report for 1900-1901 it would appear that the museum contains upwards of twenty-two thousand specimens illustrative chiefly of American archaeology and ethnology, and of these by far the greater number are from the Province of Ontario. The accessions during the year 1901 numbered 959, and Mr. Boyle observes that the large increase in correspondence seems to indicate a growing interest in archaeological and ethnological studies.

The Report for 1900 contains the following contributions :—

1. Notes on Museum specimens. By Mr. D. Boyle.
2. The Flint-workers : A Forgotten People. By Very Rev. Wm. R. Harris.
3. Indian Village Sites in the Counties of Oxford and Waterloo. By J. M. Wintemberg.
4. Bibliography of the Archaeology of Ontario. By Mr. A. F. Hunter, as noticed in our previous report.

The Report for 1901 contains—

1. Notes on Museum Specimens. By Mr. D. Boyle.
2. A Supposed Aboriginal Fish-weir near Drumbo. By W. J. Wintemberg.
3. Indian Occupation in Nissouri. By L. D. Brown.
4. Animal Remains on Indian Village Sites. By Dr. Wm. Brodie.
5. Wampum Records of the Ottawas. By A. F. Hunter.
6. Notes on Huron Villages in Medonte, Simcoe Co. By A. F. Hunter.
7. Notes on North Victoria Village Sites. By Lt. G. E. Laidlaw.
8. Notes on Canadian Pottery. By F. W. Waugh.
9. The Paganism of the Iroquois of Ontario. By D. Boyle.

The Committee would ask to be continued with a grant of 50£, and they would also recommend the appointment of Rev. Father Monies, Rev. Father A. G. Morice, and Mr. J. L. Myres as additional members.

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*Ethnological Studies of the Mainland Halkōmē'lem, a division of the Salish of British Columbia.* By CHAS. HILL-TOUT.

The following notes are a summary of the writer's studies of the Lower Fraser Indians. They deal chiefly with the Tcīl'qē'uk and Kwa ntlén tribes. The Indians inhabiting the Lower Fraser district comprise in all some fourteen or fifteen separate tribes, an enumeration of which was given by Dr. F. Boas in his Report on the Physical Characteristics of the North-West Tribes.<sup>1</sup> They occupy the shores of the estuary, extending up the river as far as Spuzzum, which forms the dividing-line between them and the N'tlaka'pamuq beyond. Collectively they are known to themselves as the *Halkōmē'len* or *Henkōmē'nem* people. By this convenient term I shall speak of them hereafter. The name, according to my informants, signifies 'those who speak the same language.' This division of the Salish is not confined to the Mainland. An important branch of it is found on Vancouver Island, over against the estuary. The speech of both branches, although exhibiting interesting dialectical differences, is mutually intelligible. The Halkōmē'lem tribes occupy a larger and more scattered territory than any other of the Salish divisions of British Columbia, the distance between the most eastern and the most western tribes being upwards of 200 miles. When it is remembered that the speech of the Salish tribes which border upon them on every side is so strange and different as to be quite unintelligible to the Halkōmē'lem people, the practical homogeneity of their own speech, despite the fact of their widely scattered territories, has a significance we cannot afford to overlook. It assuredly reveals to us, as plainly as the unwritten past can be revealed, that they cannot have occupied their present territories for any considerable time. The intercourse between the different tribes, as far as can be gathered from themselves, was never very free or extended, the nature of the country forbidding this. Consequently we should find vastly greater divergence in the speech of the upper and lower, the Mainland and Island, tribes than is the case if they had been settled for any great length of time in their present quarters. While the Salish language as a whole, with its dozens of dialects and scores of sub-dialects, displays such capacity for dialectical variation as it does, we can hardly believe that the same tendency to change is absent from the Halkōmē'lem speech. We may safely conclude, therefore, that the Halkōmē'lem tribes are comparative late-comers in the territories they now occupy. All lines of available evidence tend to confirm this view.<sup>2</sup> Whether the Island or the Mainland tribes constitute the parent branch, or whether the Island or the Mainland was the earlier home of the division, cannot now be determined. This, and the kindred question of the original home of the whole undivided Salish stock, will be dealt with later, when our investigations have covered the whole field of inquiry.

*The Tcīl'qē'uk.*

*Ethnography.*

The Tcīl'qē'uk have much decreased in numbers during the past two generations, though they do not appear to have ever been a populous tribe, even in the old days. As at present constituted the tribe is subdivided

<sup>1</sup> Ninth Report Brit. Assoc., 1894.

<sup>2</sup> See the evidence on this head under 'Archæology' below.



into eight separate groups or village communities, which together number about fifty adult males. The names of these villages and their respective chiefs, as given to me by 'Captain' John, *siám* of *Sūwā'le*, are as follows :—

Villages.	Chiefs.	Number of adult males.
1. Sgaí	Má'tes	9
2. Sgaí'lo	Klaga'lem	4
3. A'tselits	Swaiú's	2
4. Skaukē'l	Qātēkū'eta	9
5. Yukūkweū's	Qā ē'selta	7
6. Tela'kte'l	—	3
7. Č'ā'iki	Wēū'seluk	1
8. Sūwā'lē	Swā'les	12

In earlier days the tribe was less scattered than at present, and had its settlements on the upper reaches of the Chilliwack River, contiguous to *Sūwā'lē*, the former headquarters of the tribe. I obtained from 'Captain' John the names of these old settlements. They are :—

*Sūwā'lē* = 'melting away'; so called because the people here once died in great numbers.

*Skweā'lēts* = 'coming in of the water.'

*St'lep* = 'home country'; so called because here, on a level stretch of land lying between the forks of the river, the old long communal houses of the tribe were situated.

*Čāltelite*, from *čācal* = 'back'; so called because the settlement was on the edge or 'back' of a slough.

*Qō-qai'ā* = 'maggot-fly'; so called because of the number of maggot-flies found there in the summer.

These settlements constituted the original home of the *Teil'qē'uk*, according to the traditions of the tribe. They have no record of any other ancestral home. In their own words, they 'have always dwelt there, looking on the same sky and the same mountains.' According to one of their myths, they dwelt here before the Chilliwack River sprang from the mountains. This river rises in a mountain lake known locally as 'Cultus' Lake, but called by the Indians themselves *Su'ēlta*; and its formation is said to have come about in the following manner. In the olden days there lived a youth who frequented this lake. Its shores were his training-ground. One day he came to the village and said he had learned in a dream (*ālia*) how to make water run. The people laughed and jeered at him. Said he to them: 'To show you that I can do as I say I will make the water of the lake run by the village before the sun sets.' With that he started for the lake. A little later he appeared in the village again. 'Look out now,' he cried; 'the water will soon be here.' Presently a small stream of water was seen descending the slope. In a short time this increased to a rushing torrent, which, as there was no bed for it to run in, divided and ran in several directions, cutting out in its course the different channels or arms through which the water now flows before uniting in the one stream. It is quite possible this myth or tradition has some foundation in fact. The waters of the river are clearly the overflow of the lake. This overflow may have formerly had some other outlet, which for some reason or other failed to do its work, and a new outlet became necessary. While none of the *Teil'qē'uk* Indians entertain any doubt about the truth of this tradition, the younger and more intelligent of them believe that the youth of the

story in his wanderings round the lake discovered some weak spot in its margin overlooking the slope occupied by the tribe, which required but a little assistance from him to become an outlet for the lake's overflow. They do not believe any longer in the 'magic' part of it. They are, indeed, now generally very sceptical of the marvellous feats and wonder-working powers of their old time shamans as recorded in the tribal myths and traditions. Thus we see the disintegrating forces introduced by our advent at work here, as in other sides of their life and character.

#### *Sociology.*

In their social organisation and customs the Teil'qé'uk differ in some interesting respects from the neighbouring Halkômê'lem tribes. This may be possibly due to the fact that the Teil'qé'uk are not true members of the Halkômê'lem division, though they now speak its tongue. They have a tradition among them that up to a century ago they spoke a different language. What this was even their old men could not remember. 'Captain' John gave me a few words which he said belonged to the old language. These are all true Salish terms, though non-Halkômê'lem. He also told me that an old man of their tribe lived among the Nootsak Indians, to the south of the International Boundary Line, who knew the old tongue. I paid a special visit to this settlement to see this old man, but failed to find him. I fear he is dead, as I could hear nothing of him. I learnt, however, that the Nootsak speech is closely allied to the Sk'qô'mic. The tribe is much broken down. It is now formed of members of several originally different tribes, only about a half-dozen true male Nootsak Indians being alive.

The Teil'qé'uk were more communistic in their mode of life than any tribe I have treated of heretofore. The people were divided into the usual threefold division of chiefs, notables, and base folk. The chieftaincy or headship of the tribe was practically hereditary; though the people could depose their chief and elect another in his place if they were dissatisfied with his supervision of the tribe, or his conduct was such as to make him a bad director. I say *director*, rather than *ruler*, because the *siâ'ms* of the Salish were rarely, if ever, rulers in the ordinary sense of the word. They were rather overseers or fathers of the tribe, the *siâ'm* combining in himself the character and functions of a common father and a high-priest; the office, indeed, being more sacerdotal than imperial. He it was who always led and directed the prayers of the community and conducted all their religious observances. To this day he leads them in their responses and conducts the service in their churches when their white minister or instructor is absent. Apparently the deposition of a chief was an extremely rare occurrence. This may possibly have been because the occupants of the office fully realised its dignity and its privileges, and had no desire to forfeit them; but I am disposed to think it was more because they were usually genuinely impressed with the responsibility and duties of their position, and strove earnestly to fulfil them. At any rate, we hear very rarely of a bad or neglectful chief. The Teil'qé'uk traditions record but one such. A deposed chief would be succeeded by his son, or brother, or cousin; so that the chieftaincy would rarely pass out of the family or caste of the chief. I inquired among the Teil'qé'uk what conduct on the part of a chief would bring about his deposition; and was told that selfishness, or meanness, or neglect of the material welfare of the tribe, would assuredly do so. I further inquired

what course would be taken to depose him. They replied : The elders and chief men of the tribe would meet together and discuss the matter, and then the chief would be told that he was no longer *sīa'm* ; that his son, or his brother, or his cousin had been appointed in his place. The deposed chief would quietly acquiesce in the decision and the new chief would take his place ; and that would be the end of the matter. From this it is clear that although the office of *sīa'm* was practically hereditary, and generally descended from father to son, the chief held his position really on sufferance and with the common consent of the elders and nobles of the tribe. Apparently, among those Salish tribes which are subdivided into village communities there is always one chief of more importance than the rest. He is lord-paramount. It was so among the N'tlaka'pamuq, the Kwa'ntlen, the Sk'qō'mic and the Teil'qē'uk. Among the latter he is called *Yāw'el Sīa'm*, which signifies 'the first-going chief.'

The prime duty of a Teil'qē'uk *sīa'm* was the care and order of the village or community. His chief thought was given to that, and he was deemed responsible for the common welfare and comfort of the tribe. He directed all undertakings in the common interest, and appointed the times for salmon-fishing, root-digging and berry-picking. A popular chief was one who was generous, liberal and kind-hearted, and looked well after the material comforts of the tribe. Rarely, if ever, did the *sīa'm* act in a military capacity. The *sta'miq*, or war-chief, was generally chosen from among the fighting-men of the tribe on account of his superior prowess or skill in warfare. There was no regular warrior class. Such members of the tribe only as were fond of fighting ever went out to battle, except in such cases as when their settlements or homes were attacked. Then all the men, and sometimes the women too, took part. But this was a rare occurrence. Their traditions speak of quarrels and contests with their neighbours, the Pila'tlq. These arose generally on account of one tribe overrunning the hunting-grounds of the other. Apparently the Teil'qē'uk were mostly to blame in this respect, often overstepping the boundaries between them and the Pila'tlq and hunting in the latter's territories. Sometimes a body of warriors would descend the Fraser, harry some of the lower settlements, and bring back a number of captives. These they would sell as slaves to the more timid or less adventurous of the tribe, and thus enrich themselves. The *sīa'm* would usually discountenance these forays ; but, as in every other tribe, there were also among the Teil'qē'uk some restless, venturesome spirits, and these would from time to time persuade others less warlike than themselves to join them, by tempting them with visions and promises of the rich spoils they would secure and bring home. Sometimes these war-parties were never heard of again, being ambushed and slain by the way.

I could learn little concerning secret societies or brotherhoods, though some such apparently formerly existed among them, the brotherhood of the *Sqoi'aqī* being the most noted. There were also, seemingly, fraternities which possessed peculiar dances ; but the whole subject is very obscure and its particulars difficult to gather among the Teil'qē'uk. In common with the other Salish tribes the Teil'qē'uk indulged in religious and social dances. They observed, too, the Feasts of First-fruits, which were conducted much as described by me in my notes on the N'tlaka'pamuq in the Third Report of the Committee. These religious feasts seem to have been observed by all the Halkōmē'lem tribes, as I find them among the upper and the lower tribes of the river.

The 'potlatch,' Mortuary, Naming, and other feasts were held in esteem by the Tcil'qē'uk as by other of the Salish tribes, though all have been reluctantly given up as a general thing for some years past. Occasionally someone with a large house will be induced to give a dance, I was informed. This will be conducted partly on native lines and partly on the lines of the white man's dance; but all such gatherings are discountenanced by the Indian authorities and by the missionaries, and occur now but rarely.

The lines between the three social divisions of the Tcil'qē'uk were less rigid than those between some of the coast tribes; at least, that is, between the notabilities and the common people. The chief's caste was a class apart. Only those connected by consanguineal ties could belong to this caste, the head of which was always the *yūw'el sū'm*, who always bore the personal name or title of *swā'les* in addition to his other individual names; and his daughters were always called *swā'lesū'nt*. I was unable to learn the signification of these terms, other than that 'swā'les' signified 'getting rich.' A noble or headman among the Tcil'qē'uk was such by his wealth and intelligence and by the consent of his fellow-tribesmen. Any man, other than a slave, could win such a position for himself by the acquisition of wealth and by a generous and discreet distribution of the same. The common people, other than the slaves, were such because they were lazy, thriftless, unambitious, or incapable of rising in the social scale. As I observed at the outset, the Tcil'qē'uk were more communistic than their neighbours; they held their possessions more in common. Thus, for example, they eat together as one family. The chief would call upon a certain individual each day to provide the meals for all the others, everyone, more or less, thus taking it in turn to discharge this social duty. The sick and old he would make the charge of those who were best able to take care of them. Thus all were provided for and none left in want. It must not be supposed, however, that all fared alike. Under such a rule there would be no incentive for any individual to lay in a good store of choice food, and the lazy and thriftless would reap the benefits of the toil and foresight of the industrious and careful. In each family the food stores were always divided into three portions, and packed away separately on the shelves over the beds. At the back, where it was most protected from injury, dust, and smoke, was placed the choicest portion. This was intended for the *sū'm*, who was entitled by his office to the best of everything. In the middle was placed the second-best portion. This was for the owner and his friends, and others of his social rank. On the outside was stored away all the inferior food. This was for the common folk. Thus, by this division of their supplies, though their meals were communistic, there was given no encouragement to thriftlessness or indolence. This singular mixture of communism and privilege is an extremely interesting feature of the social life of the Tcil'qē'uk. It seems, moreover, peculiar to them, as I have not found it elsewhere.

The tribe was originally endogamous; but later, closer contact with the neighbouring tribes made a strict observance of this rule impolitic, and led to the taking of wives from other communities. Polygamy was common among the Tcil'qē'uk, a man having sometimes as many as ten wives. The number of a man's wives was ordered, as a rule, partly by his inclinations and partly by his ability to support them. Like most of the

other tribes, they kept slaves, the wealthy possessing several of both sexes. These were generally captives taken in warfare or in some foray on some distant settlement.

### *Dwellings.*

The permanent habitation of the Teil'qē'uk was, as I have said, the communal 'long-house.' The adoption of this style of dwelling, I learnt, was primarily for purposes of mutual protection and defence in cases of attack. It can readily be seen that such houses would be imperatively needful where the community was small, the number of males limited, and the tribe surrounded by hostile and predatory bands. Later, when this need was no longer felt, custom and a recognition of the social advantages of such a structure would operate to perpetuate this mode of building. I think there can be but little doubt that these dwellings, first erected for mutual safety and protection, have profoundly affected the social life and customs of the Indians using them. The communism of the Halkōmē'lem and coast Salish tribes doubtless grew out of it; likewise their character dances, which are invariably performed during the winter days and evenings in these long common houses.

The long-house of the Teil'qē'uk was of the half gable or single slope pattern, the front or higher side rising to 25 or 30 feet. The interior was equally divided between the different families of the tribe. Each family was entitled to a space eight *talēs*<sup>1</sup> square. When the tribe was populous these houses would extend in an unbroken line for several hundred feet. The chief always occupied the centre. In this custom we have plain evidence of the truth of the statement made to me by the Indians, that they adopted this style of house primarily for protective purposes. The chief—the father and head of the tribe—whose loss would be most severely felt, is always lodged in the securest portion of the structure. On either side of him dwell his brothers, the elder ones coming first. After them come the lesser chiefs and notables, and beyond these again the common folk. There were commonly but two doors to these dwellings—one at each end. In the interior, the spaces allotted to family use were separated by hanging mats or screens of grass or reeds. On festive occasions these were taken down and the divisions thrown into one. The beds were formed by reed mats laid one upon another, the head rests or pillows being rolls of the same. The coverings of the meaner class were of the same material; the wealthier supplemented these by dressed skins and blankets made from the wool of the mountain goat.

The 'keekwilee,' or underground winter-house, was also occasionally used by some of the Teil'qē'uk, and known to them by the term *skem'el*. *Lā'lem* is the name by which the long house was known; which, to judge by the *lām* of the Sk'qō'nic and other tribes, is the collective form of the term.

The household utensils of the Teil'qē'uk did not differ, except in size, from those used by their congeners elsewhere. These consisted of various forms of basketry, always made, as among the N'tlaka'pamuq, from the split roots of young cedar-trees; wooden bowls, dishes, platters and spoons. As their meals were of the communistic order, large receptacles were a

<sup>1</sup> A *talēs* was the length of the interval or space between the outstretched arms of a man, measured across his chest from the tip of the middle finger on one hand to the corresponding point on the other.



necessity. Consequently we find these utensils habitually formed on a larger scale among the *Teil'qé'uk* than among the other tribes. They had enormous cedar troughs, 10 or more feet long and 2 or 3 wide, called *skwé'lstel*; big maple dishes, called *kamō'molp lá'tsel*. Besides these were the ordinary *hók'lá'tsel*, or big platter; and the *mō'mel lá'tsel*, or small platter; the *qsū'eqet*, or wooden dipper or spoon, and the *qá'tō*, or horn-spoon.

#### *Dress.*

The dress of the *Teil'qé'uk* was similar to that of the contiguous Salish tribes described by me in former reports.

#### *Shamanism.*

Shamanism was prevalent among the *Teil'qé'uk*, and exercised a pervasive and paramount influence in their lives. The shamans were of three classes: the *sqelā'm*, or doctor, the term signifying 'to heal or make well'; the *o'lia*, or soothsayer, from *u'lia*, 'to dream'; and the *yeu'wa*, or witch, or sorcerer, from *yeu'wa*, 'to bewitch or enchant.' The last was of either sex; the others were invariably men. The office of the *sqelā'm*, despite his title of 'healer,' was not to attend to or cure wounds or such bodily injuries; that was one of the functions of the *o'lia*. There is great significance in this fact. An external wound or injury was a matter of comparatively simple import; there was nothing mysterious about it. It was the natural result of a known and comprehended cause. The functions of the *sqelā'm* were rather to restore health and vigour to the body when prostrate or suffering from some inward sickness or malady, as when under the supposed influence of some spell or enchantment. He was pre-eminently the 'pathologist' of the tribe. Pathological conditions among the *Teil'qé'uk*, as among other primitive peoples, were regarded as the result of maleficent and mysterious agencies, which could only be controlled or counteracted by incantations and rites performed by one versed in the 'mysteries,' as a *sqelā'm*. He alone had power to restore a lost soul or spirit, which, according to their belief, might leave the body, thereby causing sickness and fainting, and, if not restored in time, death; or drive out a disease caused by a magic spell or by witchcraft. To effect the former he would go apart by himself, crouch down, and cover his head and shoulders with a mat, and permit himself to pass into a trance state, when his soul, it is said, would leave his body and go in search of that of the patient. All the conceptions of the after-life of the Indians are derived from the descriptions given by the *sqelā'm* of these visits to the spirit-world. They are, consequently, rarely uniform or consistent. To effect the latter he beats a stick or board, and sings and dances round the patient. To acquire these powers he usually underwent a long and secluded training in some lonely spot in the forest or on the margin of some lake. This training consisted in prolonged fasts, trances, body washings and exercises, accompanied by invocations of the Mysteries. His 'medicine,' or 'power,' it is believed, was bestowed upon him by his guiding spirit or spirits, who appear to him and instruct him in dreams and visions. Another of his functions was to conduct the mortuary sacrifices. He is, *par excellence*, the 'Master of the Mysteries.'

Not only the shamans, but every other Indian, had one or more guiding or protecting 'spirits.' Their belief in these and their general belief in the 'mysteries' are based upon their philosophic conceptions, if such they can



be called, of existence and the universe. In common with other primitive races, they people their environment with sentient beings and agencies of beneficent and maleficent character, mostly of the latter. Out of this conception spring their belief in, and their seeking by special means, personal guiding and protecting 'spirits,' or 'potencies'; which are akin to, but not identical with, the 'Manatous' of the plain Indians. Nature to them is full of 'mysteries'; and their perception of its laws is to endow every object and agency in their environment with conscious power and being. Surrounded thus by Potencies and Mysteries, capricious in action and generally malevolent in character, liable at any moment to be made their victims or prey, there was a vital need of a protecting 'influence' or 'spirit' in their lives. This 'guide,' 'protector,' 'influence,' 'power,' 'charm'—for it partakes of the character of all these—the *Teil'qē'uk* call by the name of *su'lia* or *so'lia*. This is the abstract or nominal form of the verb *u'lia*, 'to dream.' It is thus called because these 'potencies' come to and communicate with them in dreams or visions. A person's *su'lia* might be apparently anything—bird, beast, fish, object or element. There was apparently no limitation, provided only that it came to him in a dream or vision. This is a fact of special significance, clearly showing that every object in Nature, animate or inanimate, possessed for them active and sentient powers and qualities. This fact is the more striking when it is remembered that parts of animals or objects, or even of human beings, might become a person's *su'lia*. Such *su'lia*, however, were rare among them. But their presence at all is of particular interest to us in our studies of the social organisation of the Indians of this region, as they seem to show us the steps by which the peculiar totemism of the northern tribes is reached. Such tribes as the *Teil'qē'uk* and others, who make *su'lia* of a tooth, a bone, a shell, a basket, or other utensil, a piece of hair or wood or stone, and similar objects, have clearly not yet passed beyond the stage of fetishism. Indeed, the Salish *su'lia* are throughout only higher forms of fetishism, in that they are always *individual* objects, no matter what those objects may be. Yet the *su'lia* of the *Teil'qē'uk* and other Salish tribes is not the fetish or talisman of the African savage; it partakes also of the character of the totem. It is, indeed, I am led to believe, the connecting-link between pure fetishism and totemism as it is found among our northern Indians. That the personal totem as we find it in this region has been evolved from fetishism I think the *su'lia* of the tribes under consideration make clear; and that the peculiar clan totem of our northern tribes is the further evolution and natural extension of the personal totem becomes equally clear under the study of the origin and spread of personal and family crests and emblems; these standing in the same relation to the clan totem as the fetish does to the personal totem. These crests and emblems, formerly so highly esteemed and jealously guarded by those entitled to them, which entered so largely and affected so profoundly the social life and organisation of our coast Indians, are seen to have originated in two different ways. One springs from pictographic or plastic representation of the *su'lia*, as among the interior Salish and the northern Alaskan tribes;<sup>1</sup> the other is an emblematic record of some event or adventure, more or less mythical, in the life of the owner or his ancestors, the nature of which is well exemplified

<sup>1</sup> See 'The Eskimo about Bering Strait,' by Edward W. Nelson. Part I. of the *Eighteenth Annual Report of the Bureau of American Ethnology*.

in the story of the origin of the *sqōi'aqi* crest or totem given below. There can be little doubt, I think, that these latter gave rise to the secret societies and fraternal organisations of the Kwakiutl and northern Salish tribes; while the totems of the Haida, Tlingit and Tsimshian sprang from the former. This I think becomes clear from a study of the social organisation of the various Salish tribes.

Among the N'tlaka'pamuq of the interior, whose social organisation is of the loosest and simplest kind, the crest, as such, was unknown. Pictographic, and even plastic, representations of their *su'lia* were by no means rare. The former were quite commonly found on personal belongings, such as utensils, weapons, clothes, &c., but they never appear to have assumed the character of the crest; they are merely decorative. When we descend the river and reach the Halkōmē'lem tribes, the personal and family crest and fraternal emblems begin to appear. A carved or painted representation of an individual's *su'lia* is found on the posts of his house and on his family corpse-box, as well as upon other of his personal belongings. It has now become identified with the owner, and the owner with it. It is the mark or crest by which he and his are distinguished from others of the tribe. I have already observed that the adoption of the communal dwellings must have deeply affected the social life of those who inhabited them; and here, I think, we may see an instance of this. In communistic societies the individual is more or less lost sight of in the common family or brotherhood; but this is contrary to the spirit of the Indian character. Under the communistic organisation of the Tcil'qē'uk it became necessary, then, to adopt some artificial means by which the personal and family units might retain their individuality in the tribal economy; and as pictorial representation of a person's *su'lia* was commonly employed to decorate his belongings, this, as a personal and family mark, may well have been adopted to supply this means. At any rate, however we may regard the association and identification of the individual with the representation of his *su'lia* to have come about, we see that among the Halkōmē'lem tribes the idea of a personal distinguishing crest has been evolved from the earlier and simpler pictographic emblem of the *su'lia*. From the personal and family crest is but a step to the clan crest or totem; for the totems of our northern tribes are little more than symbols of unity, binding together by common possession the members of a gens or clan. The clan is but a collection of families; and when from any cause or purpose an association of families or gentes took place, it remained but for the strongest and most influential of these to absorb or adopt the rest, according to Indian custom, to give rise to the clan crest or totem. That this was done, and that amalgamation of groups of families or communities took place among the northern tribes, we may clearly gather from the abandonment of so many of their former village sites, as well as from their own traditions. Within these clans every gens had its own totem or totems or personal crests; and that these are, among the northern tribes, commonly animals does not in the least militate against the view of their origin here taken. It is but a higher, more advanced form of the *su'lia*ism of the interior Salish and the Eskimo tribes to the north of them, among whom the animal *su'lia* is also commonly, though not exclusively, found, and is quite in accordance with the natural evolution of primitive philosophy. On both sides they are surrounded by tribes in the stages of fetishism or *su'lia*ism, some of which have risen to the concept of the personal or family crest or

totem; and when we know more of the *groundwork* of the beliefs of the Haida, Tlingit, and Tsimshian, as evidenced in their totemic systems, we shall, I am convinced, find that it does not differ in any essential feature from the fetishism and *su'lianism* of the neighbouring and, in these respects, more primitive tribes.<sup>1</sup>

Next in rank to the *Sqelā'm* came the *O'lia*. One of his duties was, as I have intimated, to dress and cure wounds and other external injuries. His chief function, however, was to interpret dreams and visions, as his name indicates. He was specially skilled in the reading of omens and portents. Other of his functions were to take charge of the bodies of the dead and prepare them for burial, and protect the people from the evil influence of the *pālakōē'tsa*, or ghosts of the dead. Only an *O'lia* might venture to handle or have any dealings with a corpse or its *pālakōē'tsa*. He was able to see and hold communion with the latter, who, it was supposed, nightly haunted the burial-grounds. The people were consequently warned to keep away from such places, especially after recent burials. The *O'lia* figured also in the puberty and other social customs of the tribe. Last in rank came the *yeu'wa*, the witches or wizards. These dealt in *seu'wa*, or witchcraft. I have described in my notes on the neighbouring *Pila'tlq*, given below, how this was usually effected, so that it will be unnecessary to repeat it here.

#### *Mortuary Customs.*

The burial customs of the *Teil'qē'uk* differ in detail from those already described. I was able to gather the following concerning them. As soon as the breath has left the body one or more *o'lia* immediately carry it outside the house. The longer a corpse remains in the house, the more difficult it becomes to drive away the *pālakōē'tsa*, whose presence is inimical to the survivors. The *o'lia* then wash and paint the body all over with red paint; after which it is doubled up, bound in a mat or blanket, and borne away to the family vault or corpse-box, if the hour of noon has not passed. Should a death occur after noon, the body is laid apart by itself some little distance from the house till sunrise next morning. This is the most propitious hour of the day for disposal of the dead, the *pālakōē'tsa* then having all retired to shade-land.<sup>2</sup> The corpse among the *Teil'qē'uk* was usually stowed away in a large box or coffin, the members of the same family being laid side by side in it. On the exterior of this were painted the family crests or totems, called *salu'tia* (collective of *su'lia*) = 'the dream objects.' Among these figured the bear, goat, and

<sup>1</sup> In view of the recent discussions on totemism it is important to remember that the totems of our northern tribes are merely crests, *i.e.*, visible symbols of unity of the gens or clan. It is the common possession of the privileges and powers the ownership of these implies, not a belief in a common descent from their prototypes, which binds together the individual members of the gens or clan in a mystic union and brotherhood.

<sup>2</sup> It is difficult to obtain any coherent statement from the natives regarding their beliefs or conceptions of the after-life. An individual possesses, it seems, two kinds of bodies, one visible and tangible, the other visible only to an *o'lia*. This latter—which is given to haunting the scenes of its earth-life, and is specially attracted by its former personal belongings, such as clothes, tools, utensils, &c. (hence the general disposal of these with or about the corpse in burial)—seems to be different again from the soul or spirit with which the *Sqelā'm* deals, and which goes to live in spirit-land. I have found it very difficult, thus far, to get any clear or definite knowledge, if such exists, on these points.

beaver. Human effigies roughly carved in wood were also sometimes placed near by, similar to those found among the N'tlaka'pamuq. These family sepulchres differed somewhat in shape according to the social position of their owners. Those of persons of rank and wealth were contained in a boat-like receptacle, the box being placed in the centre. Those which accommodated the remains of the meaner folk were usually rough rectangular boxes. Four days after the disposal of the corpse all who had taken part in the ceremony bathed themselves and cut their hair. They did not cut the hair equally all round their heads. On each side of the head it was cut as far back as, and on a level with, the ears; beyond this only the tips were cut. The surviving husband or wife never cut his or her hair. Among the Tei'l'q'uk the severed hair was never burnt, as among the neighbouring Pila'tiq. To do this, they believed, would cause the death of those whose hair was thus destroyed. It seems that they held that things destroyed by fire lost the *essence* of their being, their 'spirit' forms. With them the hair was always carefully buried in some spot where Nature was full of life. This would make the owners of the severed hair safe. All those who took part in the mortuary ceremonies were given 'medicine' by the o'lia to protect them from the evil influence of the corpse. All but the relatives of the deceased were paid for their attendance and service by blankets. If the immediate relatives of the deceased were persons of wealth, a feast would be held on the return of the party from the burial-grounds. If they were poor, this would be held at a later date. It was customary among the Tei'l'q'uk for friends of the mourning family to bring blankets and lay them on the dead body. When the mortuary feast was given, all those who had thus made presents were paid double of what they had given. The Tei'l'q'uk had a peculiar custom of tearing off the edges or selvage of the mats and blankets used by the deceased person. This was done to ensure the safety of the surviving relatives and break the power or influence of the *p'alakō'tsa*. After the death of a wife the husband must wash his whole body. If this were not done his next wife would shortly die. In performing his ceremonial ablutions he must be careful not to wash in a stream frequented by salmon, or they would shun the stream ever after. He must also abstain from all food for at least a day, and eat sparingly, with his face turned away from everyone else, for a further period of ten or twelve days. His food for the first four days was mainly 'medicine' made from herbs, &c. Much the same rule applied to a surviving wife. She must also bind her wrists and ankles with bands of wool. It was also believed by the Tei'l'q'uk, that if the surviving husband or wife bit off pieces of fish and, while chewing it, uttered the name of the deceased, he or she would shortly die. After the body of the dead person had been taken from the house, the o'lia would take quantities of the down of bul-rushes and spread it all over the bed on which the deceased had lain. He would then set fire to it, and beat the bed and walls and surviving relatives with *sqol'p* (spruce branches) to drive away the sickness and ghost of the dead. At certain times the *sqela'm* would call for mortuary sacrifices. These were always conducted at sunrise. Everyone who had buried a relative or friend would assemble at the place appointed, and bring with them a quantity of choice food and other gifts. These were all given to the *Sqela'm*, who placed them on a circular table or platform erected for the purpose. In the centre of the circle a large fire was built; between the fire and the enclosing table was an intervening space. This

was for the Sqelā'm, the people all standing round outside. When all is ready the Sqelā'm enters this ring, and, taking up portions of the offerings, throws them into the fire, offering them as he does so to the manes of the departed. What is left of the presents after the offerings have been made is distributed among the people. The names of deceased persons were never uttered in the hearing of their relatives. They were practically tabooed till given to some of the survivors later at some name-feast. Slaves were never killed at the death or burial of their owners among the Tcil'qē'uk. They were sometimes sold to defray the expenses of the mortuary feast.

#### *Birth Ceremonies.*

In most of the ceremonies of the Halkōmē'lem tribes the emblems of the Sqoi'aqī play an important part. At the birth of a child it was the ambition of most parents to have one or more of the members of this brotherhood or totem present to perform the sqoi'aqī dance, and secure for the child the protection of this powerful 'medicine.'<sup>1</sup> A child whose birth was celebrated by the Sqoi'aqī was made thereby a person of social importance. It entitled him to rank later among the notabilities of the tribe. Part of the birth ceremony consisted in the formal washing of the infant by the Sqoi'aqī. It was during the birth-feast that the ears of the child were pierced for earrings. The piercing was done by means of a pointed piece of pitch-pine, the wood being left in the hole to prevent it from closing again. The task was always performed by skilled persons, who were paid for their services by gifts of blankets. The pads or bands for deforming the child's head were also applied on these occasions.

#### *Puberty Customs.*

I did not gather much concerning the customs practised by youths on reaching manhood. They went apart by themselves for a longer or shorter time, and fasted, and bathed and exercised their bodies till they had acquired their sūlia. When a girl reached puberty she had to undergo a four days' seclusion. For the first two days she must abstain from food of any kind; after this she might eat a little dried salmon, but no fresh meat or roots. After the fourth day the girl's face was painted, and she was permitted to walk abroad for a little distance in charge of some woman. On her return four o'lia would meet her and dance round her, each holding a salmon of different species in his hand. When this ceremony was over, she was taken to a lake and made to undergo a ceremonial washing and cleansing. She was never allowed to enter a stream frequented by salmon, or they would shun the stream thereafter. Throughout the four days of her seclusion she was kept busy in making yarn, as among the Sk'qō'mic. While her menses are upon her a woman must never eat hot or fresh foods.

#### *Mythology.*

The great transformer and wonder-monger of the Tcil'qē'uk was called by them *Qeqā's*. This is apparently the collective form of the

<sup>1</sup> I have given below the Pila'tiq account, which is the fullest yet obtained, of the origin of these emblems. Apparently all the Halkōmē'lem tribes held members of this totem, who were entitled to the use of its emblems. Among the Kwa'ntlen as many as 200 of them, I was informed, would assemble together at some of their naming-feasts. From this it is clear the brotherhood or totem was extensive.

commoner Qails of the other tribes. I was not able to gather much concerning his doings among them. They apparently invoked him in prayer at times. The Teil'qé'uk formerly possessed a large stone statue of a human being. It was owned by a certain family, and was taken to the neighbouring Sumas tribe by a woman who married into that tribe. The statue weighed over a ton, it is said. A few years ago some enterprising person bought it for a small sum, and shipped it into Washington State, where it figured for a time in a 'dime museum.' It has since found its way, I believe, to the Field Columbian Museum at Chicago. This statue was said to be the work of Qeqa'ls, who one day passing that way saw a man and his wife, who in some way displeased him, and were in consequence transformed into stone statues.

*Mythical Account of the Origin of the Si'yak.*

In salmon-fishing the Teil'qé'uk mostly used the *si'yak*, or salmon-weir. They believe their ancestors were taught how to construct this by *Tá'mia*, the wren. He instructed them on this wise. He bade the limbs of the young cedars (*Thuja gigantea*) twist themselves into withes, and stout branches to sharpen one of their ends to a point and place themselves firmly in the bed of the stream in the form of a tripod, fastened at the top by the withes, two feet being down stream and one up. He then called upon other boughs to wattle themselves in the lower legs of these tripods, till the weir or dam thus formed spanned the whole stream; at the foot of which the salmon soon congregated in great numbers. He bade the people make their salmon-weirs thereafter in like manner.

*Origin of the Tluké'l Su'lia.*

There was once a youth who was undergoing his puberty rites, and seeking his *su'lia* on the margin of 'Cultus' Lake. This lake was the abode of *Slalakum* (i.e., supernatural water people who lived at the bottom of lakes). One day he took a stout buckskin, and pierced it with many pointed bones. This he fastened about him, and taking a large stone to weight himself with, jumped into the lake. He quickly sank to the bottom. In his descent he came down upon the roof of the *Slalakums'* dwelling. The inmates are disturbed by his fall, and go out to see what has happened. They find the young man there, and carry him into the house. Presently he comes to himself, and looks about him. Among the *Slalakum* present he perceives some who are sick. Their sickness has been caused by his spitting in the lake, and by the ashes of his fire dropping down upon them. He wipes away the spittle and ashes, and thus heals them of their sickness; and in return for his services they give him the *Tluké'l*, an object resembling a long stout icicle. He stays with the *Slalakum* a little while, and then returns to the surface of the lake again, taking his mystic *Tluké'l* with him. When he gets home all the people at the sight of him are taken sick. He heals them all with his *Tluké'l*, and becomes a great *Sqelā'm*. He is specially able to cure those who fall ill from contact with a *Slalakum*. The tidings of his adventure and the fame of his skill spread among the surrounding tribes, and a man of the *Nekā'men* tribe determines to visit 'Cultus' Lake and seek similar or greater powers for himself. Accordingly, in company with a friend to assist him, he sets out for the lake. They manage to get there without the knowledge of the Teil'qé'uk people, in whose territory



the lake lies. They had brought with them a stout *st'qim* (rope). They get out to the middle of the lake, and the man who seeks to visit the Slalakum ties the rope about his body and jumps into the water, bidding the other pay out the slack as he descends. He carried a big stone with him, and this caused him to sink quickly. When he had been down a good while the other grew impatient and pulled up the rope, at the bottom of which he was horrified to see the fleshless body of his companion. He had been devoured piecemeal by the fish of the lake. Greatly frightened, the survivor hurriedly packed up the skeleton, and made his way home again as fast as he could. Deterred by the shocking fate of this man no one thereafter sought to pay a second visit to the Slalakums of 'Cultus' Lake.

*Myth of the Kwākwāli'tsa, or 'Blanket-beating.'*

In the very early days of Teil'qē'uk history the people were once suffering greatly from famine. Leaving the women and children at home the men go down towards the mouth of the river to seek for salmon. When they have gone some miles down the stream, they make a dam or weir, and are successful in taking a few salmon. One of the lads with the men now wanted to run back and tell his mother. But this the men would not allow; they were determined to abandon the starving women and children. But this the lad disapproves of, and determines to let his mother know. So he slyly takes some salmon eggs, and binds them to his leg by means of a piece of bark. He next begins running after butterflies. He follows one till he gets out of the men's sight, and then makes straight for home. On reaching there he straightway tells his mother what had happened, and what the men intended doing. The mother calls together the other women, and communicates to them what she has learnt from her son. Upon hearing of the selfishness of their husbands they become greatly enraged, and all take pieces of bark and beat the couches of their husbands with it. They do this kind of thing only when they are very angry. The action has apparently some occult import, the nature of which I could not gather. After this they take the blankets, paint-boxes, and feathers of their husbands, and start off to seek them. As they approach their husbands' camp—ever since named *kwākwāli'tsa*='beating blankets,' in memory of the incident—they beat the blankets of their husbands with sticks, and with loud voices invoke Qeqā'ls to transform their husbands and never let them come home again. Presently the men hear the din the women are making, and see their feathers floating towards them on the air. Said one: 'Something is going to happen; I see my feather in the air.' 'And I mine,' said another. Each man now saw his paint-feather floating towards him. They now call upon the painter to quickly paint them. He complies with their request, and hurries at his task, painting one as a wild goose, another as the white-headed eagle, and another as the woodpecker, and others as something else. Meanwhile the angry wives are drawing near. The painter no longer stops to mix his colours, but paints the remainder of the men, some all black and some all white. The women are now upon them; and Qeqā'ls, in response to their prayer, transforms the painted men into birds. They all fly off, and come together again on the Fraser near the Indian village of Ōha'mon. Here they meet with Sk'lau', the Beaver, who tells them of the land of the Salmon people, and promises

to go and get the salmon for them, and thus help them to make peace with their wives again.

From this point the story closely resembles that told by the Pila'tiq regarding the origin or presence of the salmon in their waters, which I have recorded below. It will be unnecessary, therefore, to repeat it here.

The Teil'q̄'uk seem to possess but few folk-tales, or else they have forgotten them, the above being all I was able to gather from my different informants. They are, however, a most interesting people, and the study of their customs, beliefs, and language has been both profitable and instructive.

### LINGUISTIC.

In Dr. Boas's brief notes on the Halkōmē'lem tribes of the Fraser he does not treat of their language at all, except to call attention to the fact that it is dialectically allied to the Kauc̄'tein of Vancouver Island. He remarks: 'The language as spoken on Vancouver Island [*i.e.* the Kauc̄'tein] and on the mainland shows slight dialectic differences, the most striking ones being the general substitution of *l* for *n*, and of *ā* for *ā* on Fraser River.'<sup>1</sup> In making this very general statement, Dr. Boas is slightly in error. He has forgotten that a vocabulary of one of the most important and extensive of the River tribes, the Kwa'ntlen, has been given in the Comparative Vocabularies of Dawson and Tolmie, in which this substitution finds no place at all as far as the interchange of *n* and *l* is concerned, and very little as regards the vowels; and my own more detailed investigations confirm the accuracy of these investigations. There are more important dialectical differences, too, than the interchanges mentioned by Dr. Boas. These will be brought out in their proper place in my treatment of the Halkōmē'lem dialects.

In choosing the Kwa'ntlen and the Teil'q̄'uk, as I have in this report, to illustrate the speech of the Halkōmē'lem tribes of the Lower Fraser, I was influenced by the following considerations. In the first place, the Kwa'ntlen are, or rather have been, one of the most powerful and extensive of the River tribes, and their dialect seemed to present some special and interesting features worthy of attention; and in the second, the Teil'q̄'uk were reported to have formerly spoken a non-Halkōmē'lem tongue. It seemed wise to me, in view of this fact, to search for linguistic evidence of this report, as a confirmation of it might throw light incidentally upon other important questions.

I may remark in passing that thus far no systematic attempt to elucidate the dialectical peculiarities of the Halkōmē'lem speech, outside of my own efforts, has been made as far as I have been able to learn. A few hymns and prayers in Yale and Teil'q̄'uk have been printed by missionary effort; but these, fashioned as they are for the most part rigidly on English lines, do not always afford the student a correct or satisfactory view of the language, or give him any grasp of its syntactical principles and peculiarities. The phonology, too, employed in these productions is painfully lacking in uniformity, as well as otherwise falling short of what one could desire.

In this connection I would like to suggest that the Indian Department at Ottawa might by linguistic science under a deep debt of gratitude if it would adopt the phonetics of the Reports on the North-Western Tribes of Canada, published in the annual Reports of the British Association, which are employed in these studies, and which have proved themselves to be fairly adequate to their task, and print and circulate them among the missionaries who have charge of the spiritual welfare of the Indians throughout the Dominion. I am given to understand that the Department has asked certain missionaries in British Columbia to make vocabularies of the speech of the tribes amongst whom they labour, and these vocabularies would be infinitely more valuable if an adequate and uniform system of phonetics were adopted and employed by the compilers of them.

In the compilation of these notes I have followed my usual practice and employed two or three Indians together. I have found this to be imperatively necessary. The personal difference in articulation and enunciation, through loss of teeth or

<sup>1</sup> See Ninth Report on the N.-W. Tribes of Canada. B.A.A.S. 1894.

the malformation of some voice organ, is sometimes very great. Moreover, the spread and use of English among the Indians is very seriously affecting the purity of the native speech. Frequently they are in doubt about the correctness of some form or phrase, and have to appeal one to the other to know which is right.

Already the order of their words in the sentence is undergoing modification and approximating to the English order; while the analytical tendency of our language is slowly, but surely, undermining their inflectional pronominal forms. In the mouths of the younger members of the tribe, who have learnt English, the independent pronouns are now not infrequently employed with the verb where only the inflectional forms would be used by the older people. In the course of collecting my notes one of my informants referred repeatedly to the (to him) undesirable particularising character of the native speech, the simpler forms of the English appealing strongly to his mind. Certainly this man was, as his reflections from time to time showed, more than usually thoughtful and observant.

Wherever in my native texts the order of the words follows closely that of the English, it may be suspected that the native purity of the language has suffered. I was not sufficiently alive to this tendency at the first to guard wholly against it.

As my studies of the Kwa'ntlen gave me a good opportunity for an examination of the niceties of the Halkōmē'lem verb, I paid greater attention to this feature in that dialect. In Tcil'qē'uk on the other hand, I have given more attention to the pronouns and demonstratives; thus making one study complementary to the other. My studies of these two dialects have made clear to me many points that were obscure in the Skqō'mic. I was not clear on the function of the important particle *kwa* (or *kwē* as it is in that dialect). There is no doubt that *kwa* is an indefinite article, which seems at times to have also a restricted partitive function. This will be illustrated in my notes. Other pronominal, demonstrative, and verbal particles, common to the Salish dialects of this region, which will be treated of in their proper place, have also been better understood and their respective functions grasped by my studies of the River speech.

The Indians most useful to me in my studies of the Tcil'qē'uk were—'Captain' John, chief of the Sūwī'lē sept; his son-in-law, 'Commodore,' and David SELĀ'KĒTEN of 'Cultus' Lake. I also desire to express my thanks to the Rev. W. Barraclough for the use of his private Tcil'qē'uk vocabulary; for although his system of phonetics made it necessary for me to get all the words from the Indians over again, his list of words was useful to me in many ways, and was the means of revealing in several instances the presence of synonymous terms, some of which are certainly foreign to the Halkōmē'lem tongue, and are probably survivals of the older Tcil'qē'uk speech. My best thanks are also due to Mr. Stuart of 'Cultus' Lake for many courtesies extended to me during my sojourn among the Tcil'qē'uk.

## PHONOLOGY.

### VOWELS.

a as in English hat	i as in English pin
â " " father	ī " " pique
ā " " all	o " " pond
ū " " gnat	ō " " tone
e " " pen	u " " but
ē " " they	ū " " boot

ɛ as in English flower

### DIPHTHONGS.

ai, as in *aisle*; au, as in *cow*; oi, as in *boil*; eu, as in *few*.

I found the vowel sounds in Tcil'qē'uk quite as indeterminate in character as in Skqō'mic. The long vowels are more troublesome in this way than the short ones. In the mouth of David SELĀ'KĒTEN *ī*, *ai* and *ē*, as also *ō* and *au*, were constantly interchanging in the most bewildering fashion. At first I was led to think the changes must be due to some law of vowel sequence I had overlooked; but further study of the subject and a comparison of his pronunciation with that of other Indians made it quite clear that these changes were due to no such law, but simply to imperfect and slovenly enunciation. The Indian uses his lips but little in speaking, and this habit affects the clarity of his utterance and causes his vowels to lack precision and definiteness. The short vowels could almost anywhere be

substituted for each other; indeed, the same collector will find himself writing the same word sometimes with one vowel, sometimes with another.

## CONSONANTS.

I pointed out in my notes on Sk'qô'mic that our division of certain consonants into surds and sonants was not applicable to that tongue. The same remarks apply here. I believe I should be quite within the truth if I asserted that the speech of the coast and delta Salish possessed neither surds nor sonants as we understand those distinctions in English. I gravely question whether their t's, k's, s's and p's are accurately represented by our surds t, k, s, and p (if they do not possess at all, nor its corresponding sonant *v*). They seem rather to occupy an intermediate position, and partake of the quality of both surd and sonant. At times this is plainly discernible, and one is at a loss to render the sound accurately. In the tribal name of the Kwa'ntlen, for example, the *k* is certainly not our *k*, nor is it better rendered by the corresponding sonant *g*. It is rather a rare quality of sound combining both elements. The native *p* is another example. Rarely is it uttered like our *p*, and still less is it our *b*. It can only be described as something between the two, and must be heard in the mouth of a native to be fully appreciated. The native pronunciation of English terms makes it quite clear that some at least of their 'surds' do not correspond to ours; and that, although they have no sonants, as distinct from surds, in their own speech, they yet invariably convert a surd into a sonant when speaking English. For example, David calls bacon, *bagon*; pit he calls *bit*; and bite, *bide*. Veal he pronounces as *beal*, and barrow as *farrow*. These are but a few examples, but they serve to illustrate my point:

I find the following consonantal sounds in Tcil'qê'uk:—

- t, approximately as in English.
- t, intermediate between our t and d. (I do not distinguish this from the other.)
- k, approximately as in English.
- k, intermediate between our k and g. (I do not distinguish this from the other.)
- k', palatised k, almost *ky*.
- q, as *ch* in *loch* in broad Scotch.
- q, approximately as *wh* is uttered in North Britain.
- h as the German *ch* in *ich*.
- h, m, y, as in English.
- n, sometimes as in English, sometimes with a suspicion of *l* about it.
- l, " " " " " " " "
- s, " " " " " " " "
- ss, as in English *hiss*.
- p, rarely as in English; generally intermediate between our *p* and *b*.
- c, as in English *sh*; initial and medial.
- ç, as *th* in the word *thin*; initial, medial, and final.
- tc, as *ch* in the word *church*; initial, medial, and final.
- ts as in English *Fitz*; initial, medial, and final.
- kl, as *cl* in the word *climb*; initial and medial.
- tl, an explosive *l*, approximately like the *ll* in Welsh; initial, medial and final.
- sl, as in English; initial and medial.
- kw, as *qu* in the word *quantity*; initial and medial. The combination of these two consonants occurs oftener than any other in Tcil'qê'uk. It is the predominating element of its vocables. Some writers treat them as consonant and vowel. I cannot think this to be correct; *w* is here as much a consonant as the *k* is, being followed in every instance by a vowel.

The consonants in Tcil'qê'uk are fairly determinate in character. Certain of them, however, show a tendency to permutation; *tc* and *ts* are perhaps the commonest interchanges. I was at a loss for a long time whether to write the tribal name Tcil'qê'uk or Tsil'qê'uk. In the mouths of some Indians *s* runs uniformly into *c*. *s*, *ç*, and *tl* are also common interchanges. To mark the hiatus which occurs in the uttering of some words I have employed the apostrophic sign, placed over the word, thus:—Tcil'qê'uk.

## ACCENT.

Accentuation is as marked in Tcil'qê'uk as in Sk'qô'mic, and as difficult to bring under rule. The most general rule is that which seems to hold good throughout all

the Salish dialects, viz., that the accent in a word falls oftenest upon the syllable containing a long vowel. In *Teil'qē'uk* the accent seems to play an important part sometimes in the modification of the sense of a word. Thus, in the verb *petāmit*, to ask, the accent may fall upon the first or the second syllable. When it falls upon the first the term conveys a sense different from that it possesses when the incidence is upon the second. Thus, when I say *petāmit-teil-tea*, 'I will ask,' I mean that I will ask 'anybody'; but when I place the emphasis upon the second syllable, thus: *petā'mit-teil-tea*, it signifies that I will ask some certain person I have in mind. Again, it is the accent that marks the difference between certain distributives and diminutives, and augmentatives and diminutives, of common form. Thus, *tsek'tsu'k'ut* means 'many trees'; but *tsek'tsu'k'ut* signifies 'little trees'; *sh'sqetlp* = a big tree, but *shsqetlp*, a little tree.

## NUMBER.

*Teil'qē'uk* does not appear to possess a true plural. Its place is supplied in various ways; sometimes by distributives and collectives, which are formed by amplification of the stem by reduplication, epenthesis, or diaeresis; and sometimes by a vowel change similar to that which takes place in English when we convert *man* into *men*, *foot* into *feet*, &c.; more rarely by aphaeresis and by the use of a term expressive of 'abundance' or 'plenitude.' The following will serve as examples:—

man	swē'Eka.	men	stwē'Eka.
woman	slālī.	women	slsā'li.
youth	swē'wilus.	youths	swā'wilus.
maid	k'āmi.	maids	k'ā'āmi.
horse	stekē'yū.	horses	stELEkē'yū.
girl	k'ā'k'ami.	girls	k'akā'lami (diminutives of k'āmi).
boy	swēEkā'tl.	boys	wōEkā'tl.
son	me'la.	sons	mā'mela.
infant	skā'kela.	infants	kā'kela.
chief	slā'm.	chiefs	yestā'm.
house	lā'lem.	houses	lelā'lem.
dog	skwomai'.	dogs	skwomkwomai'.
hat	yā'suk.	hats	yā'lsuk.
stone	smālt.	stones	smEmā'lt.
rat	haut.	rats	keq haut.
mouse	kwā'tel.	mice	keq kwā'tel.

## DIMINUTIVES.

lā'lem, house; lelā'm and lē'lem, little house.

mauq, bird; humauq, little bird.

stā'lō, river; stā'telō, rivulet; smālt, stone; semELE't, little stone, pebble.

For others, see the Vocabulary.

## REDUPLICATION.

Reduplication plays an important rôle in *Teil'qē'uk*, as in the other Salish dialects. Besides performing the functions of a plural it expresses also intensity, repetition and prolongation of verbal action; it signifies also, as we have seen, diminution and its opposite, augmentation or increase; also collectivity, depreciation or inferiority, and several other qualities.

## INSTRUMENTAL NOUNS.

The familiar instrumental noun suffix *-tel* appears in *Teil'qē'uk* as *-tel*, thus:—

mesēil-tel, anchor.	cū'am-tel, belt.
tsā'lis-tel, seat, chair.	celEWE'tl-tel, borer.
au'q-tel, brush.	stlukELE's-tel, button.
cūmā'tis-tel, dagger.	cūte'k'-tel, door.
tlu'k'q-tel, fish-hook.	sk'au's-tel, kettle.
skwē'-tel, ladder.	cūtlā'kELEs-tel, mat.
pe'ts-tel, needle.	swE'l-tel, net
me'-tel, a helper.	

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b, pebble.

Salish dialects.  
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s-tel, thus :

## AGENT NOUNS.

The prefix of agency *nūks*, seen in the *Skqō'mic*, appears also in the *Halkōm'ēm* dialects. In *Teil'qē'uk* we find it under the form *lūks*, thus :—

*lūks-kwālc'liu*, or *lūks-mē'tla*, a dancer.  
*lūks-kēk'elū'k*, a deceiver; *lūks-ē'te'te*, a stutterer.  
*lūks-ahā'wa*, a hunter; *lūks-stē'lem*, a singer.

Almost any verb of action may take this prefix, and thus form a noun of this class; but the same idea may be otherwise expressed. Thus I find *k'kwēl'ēu*, a shooter, from *kwēl'ēu*, to shoot; *ē'wēs-āliu*, a guide, from *ēwes*, to guide, direct, or instruct; *su'k'sāk'wai*, a fisher, from *ā'kwai*, a fish; and *lu'kēu'kēm*, a diver, from *lu'kēm*, to dive. In these latter two we see another of the *roles* reduplication plays in Salish.

## SYNTHETIC AND INDEPENDENT NOUN FORMS.

I have pointed out in previous reports that synthetic or incorporative nouns, as distinct from independent nouns, form a very limited class in the Salish tongues of British Columbia; and that they are apparently restricted to terms expressive of the parts of the speaker's body. In *Teil'qē'uk* these are generally attenuated forms of the corresponding independent nouns. A few, however, are formed from different roots. The following will serve to exhibit their use in *Teil'qē'uk*, and at the same time illustrate the particularity and nicety of certain forms of expression :—

'I hurt my head' (by something falling upon it, such as a bough of a tree, &c.), *Lām-kwēl* squais; here the noun is the full independent form.

'I hurt my head' (by passing under something, such as a low doorway or bough), *tās-Eluk-teil* (synthetic form, abbreviated from independent form, *k'ēk'eluk*, crown of the head).

'I hurt my head' (by accidentally striking it on the ground as I lay down), *tās-ā'lukel-teil* (my vocabulary does not furnish me with the independent form of this noun).

'I hurt my ear,' *tās tel k'wōl*; *verbatim*, 'hurt my ear.'

'I hurt my left ear,' *mauk'tl tel skū'lia* (synthetic form).

'I hurt my right ear,' *mauk'tl tel stā'lia* (synthetic form).

'I hurt both my ears,' *mauk'tl tel k'wōlkwōl* (independent form reduplicated).

'To wash one's face,' *Sōq-oc-ēm* (synthetic form extremely attenuated. This root is seen in the Interior tongues), from *Sōqā't*, to wash. The change in the verb from *-āt* to *-ēm* marks the verbal noun or gerund. It has also a causative or active force when the object is specified, as here.

'To wash one's body,' *Sōq-āh-ēm* (synthetic form extremely attenuated).

'To wash one's hands,' *Sōqā-tois-ēm* (synthetic form seen in all compounds for 'hand' or 'fingers').

'To wash one's feet,' *Sōq-Hyil-ēm* (synthetic form abbreviated from independent form, *ts'kē'hyil*).

'To wash one's head,' *Sōq-ē'ek-ēm* (synthetic form abbreviated from independent stem, *k'ēk'eluk*).

'To wash one's back,' *Sōq-ōwē'te-ēm* (synthetic form; independent form wanting in the vocabulary).

'To wash one's chest,' *Sōq-ē'les-ēm* (synthetic form slightly abbreviated from independent form, *sē'les*).

It should be understood that every one of these incorporative expressions could be, and often are, rendered by the full form of the verb and the full independent noun, as: *Sōqā't-teil tel tsēā'tsus*, I wash my face; *Sōqā't-teil tel ts'kē'hyil*, I wash my feet, &c., &c., but the incorporative forms are the more elegant.

## COMPOUND TERMS.

The *Teil'qē'uk* vocabulary furnishes numerous instances of this class of word. The method of formation is very similar to that which obtains in English. The



compound may be formed by simple juxtaposition, by agglutination, or by formative elements. Thus:—

- tEmk wā'l = famine, *verbatim* 'period' + 'hungry.'  
 tEmkākā = flood " 'period' + 'water' + 'water.'  
 kEletsEl = to swear " 'bad' or 'evil' + 'mouth' (latter abbreviated).  
 kākāttil = lame, from kākai, 'sick,' and ts'kēnyil, 'foot.'  
 swēkāt'tl = youth, from swēEka, man, and formative particle *atl*, signifying immaturity or youthfulness.  
 lūks-ābā'wa = hunter, from ābā'wa, to hunt, and lūks, formative particle of agency.  
 sEtltEl = a bailer, from sē'lteut, to bail, and the instrumental particle *tel*.

#### PARTS OF SPEECH.

There is very little, if any, formal distinction in Salish between the various parts of speech. As the noun possesses no number, no cases, and no formal gender, and the verb no proper conjugations, tenses, or moods, a word may stand without change of form for almost any part of speech. It is the temporary function of a word in a sentence that gives it its distinctive character. Thus the same word may at different times and in different expressions be either a verb, noun, adjective, adverb, preposition, &c. For example, the equivalent of our 'in' in Sk'qō'mic is *ō'is*; thus, *ō'is tE lām*, in the house. But in the following sentence this same *ō'is* takes on the function and the imperative termination of a verb. Thus: *ō'is-ka tE lām*, 'go in the house.' Again, the adverbs, and particularly the adverb of negation, constantly perform the functions and take on the pronominal and temporal affixes of verbs. Thus: *han'-ek mun-k'ō'k'ōt*, I will not strike it; *verbatim*, not-will-I strike; *han'-it nat-k'ō'k'ōt*, we didn't strike it; *verbatim*, not-we-we-strike. In the former of these two instances the negative has absorbed the temporal affix, and in the latter the personal pronoun, dropping its own final letter; *hanq* being the full and independent form of the negative in Sk'qō'mic. Even the pronominal forms share at times the functions of other parts of speech, and need a personal article to give them definiteness. This is peculiarly the case in regard to the forms employed to indicate the third person. These are in many instances still simple demonstratives, and employed as such in other constructions.

There are, of course, certain compound and other terms to which these general remarks do not apply. There is also a very interesting class of nouns which differ from the corresponding verb forms by the addition of the prefixed sibilant *s*. These are apparently gerundial nouns. In Kwa'ntlen, in particular, the gerund is thus regularly formed; and any verb may apparently be converted into a noun with verb force in this way. Abstract nouns and perfect participles are formed in Teil'qē'uk by this means. In Kwa'ntlen the ordinal numbers are regularly formed from the cardinals by prefixing *s* to them. In N'tlaka'pamuq we find much the same. The following examples from the Teil'qē'uk will be found interesting:—

ē'wEs, to instruct  
 mu'kwetsEl, to kiss.  
 k'au, to howl.  
 hī'ketl, to hiccough.  
 c'tltEl, to eat.  
 ai'tEl, to fight.  
 lē'pitc, to send (something).  
 u'lia, to dream.  
 tām, to shout.  
 kwats, to see.  
 pēls, to sow.  
 kwelst, to stew  
 hās'Em, to sneeze  
 kē'Eqetsult, to slide.

sē'wEs, instruction, learning.  
 smu'kwetsEl, a kiss.  
 sk'au, a howl.  
 ci'ketl, a hiccough.  
 se'tltEl, food.  
 sai'tEl, a fight.  
 slepice, thing sent.  
 su'lia, the subject of the dream.  
 stām, a shout.  
 skwats, sight.  
 spēls, seed.  
 skwelst, a stew.  
 s'hū'sEm, a sneeze.  
 skē'Eqetsult, a slide.

#### GENDER.

Grammatical gender of a kind is found in Teil'qē'uk. The definite article possesses distinct masculine and feminine forms. Thus: *tE* (masc.), the; *sE* (fem.), the. In a certain sense the demonstratives, which are compounded with the

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definite article, may also be said to possess formal gender, though it is only a borrowed one. The same applies also to the so-called gender of the possessive pronoun of the first person singular and the personal pronoun of the third person. But, strictly speaking, it is only the definite article which possesses a formal gender; the seeming gender of the other forms arising from their coalescence with this. I did not fully understand this in my study of the Sk-qō'mic, where the pronominal and demonstrative gender is exactly the same as in the Halkome'lem tongues, and attributed to these terms, as Dr. Boas had before me, a formal gender of their own. This is clearly incorrect. They possess no true gender of their own; in every instance it is the presence of the accompanying article or demonstrative that gives the gender. Thus, we say *se' tēl*, my mother; *tēl mem*, my father; *se' la*, she; *tē la*, he; *se' la slā'li*, this woman; and *tē la swē'eka*, this man; but in every case we are using the definite article, and obtaining our formal gender from it. Every one of these terms is compound; *se'* and *tēl* are *se* and *tē* compounded with the pronominal element *l* (the *n* of other Salish dialects). And in the *se' la* and *tē la* forms we have the same *se* and *tē* compounded with the adverbial particle *la* (the *na* of other dialects). These latter forms stand, as I have said, equally as pronouns of the third person and as demonstratives. Thus it is clear that there is no true pronominal gender in these Salish dialects, as has been hitherto supposed. Even in the *tō'tla* or *tau'tla* and *san'tla* forms, signifying 'he' and 'she' respectively, we have the same definite article; though its closer coalescence with the other elements of the compound obscures its presence here in some degree.

Besides this formal distinction of gender by use of the article, we find the usual distinction of separate words to denote male and female; thus:—

swē'eka, man.  
swē'ekā'tl, boy.  
swē'wilus, youth.  
mem or mel, father.  
swū'kuts, husband.

slā'li, woman.  
kā'kami, girl.  
k'ā'mi, maiden.  
tat or tēl, mother.  
stā'lus, wife.

In speaking of animals, sex is distinguished by placing modified forms of the terms for 'man' and 'woman' before or after the class word, thus:—

dog, swēw'eka skwomai';

bitch, slēslā'li skwomai'.

In speaking of birds the sex is marked by a special term for the male bird, thus:—All male birds whose plumage differentiates them from the female are called by the term *stē'mtēm*; all large birds whose plumage does not markedly differentiate them from the females are called simply *mawk*, the female being *slā'li mawk* (*mawk* is the term for 'duck'; it appears to be a generic for 'bird,' as *smē'yits* = 'deer' is for animal); and all small male birds not markedly differentiated by plumage from the female are called *mē'emuk*; the female, *slā'li mē'emuk*.

I have already called attention to the numerous *roles* reduplication plays in the Salish tongues. In the examples used here to mark gender of animals we have a notable illustration of its elastic character. The reduplication in *swēwē'eka* carries with it a sense of nobility, greatness, superiority, might; while in *slēslā'li* it carries the opposite sense of meanness, smallness, inferiority, weakness. These distinctions are used throughout the whole vocabulary. Anything that is large, strong, fine, or excellent, is *swēwē'eka*, or masculine; anything that is small, weak, mean or contemptible, is *slēslā'li*, or feminine.<sup>1</sup>

#### CASE.

I have already said that case distinctions are wanting to the Salish tongues of British Columbia, and the Tēl'qē'uk presents no exception to this rule. The relations expressed by the case endings of the classic tongues are supplied by particles, as in English and other analytical languages. In certain constructions the noun seems to

<sup>1</sup> We have here a fine glimpse of the primitive mind evolving genderal distinctions. Under the conditions of savage life any other view than that taken by the Salish tribesmen would seem to be impossible. Our own Aryan ancestors apparently took the same view, for our grammars of to-day speak of the masculine as the 'nobler gender.' The phrase would appear to be an unconscious reminiscence of earlier and ruder conditions of life.

take on modifying suffixes suggestive at first sight of case endings; but this is not really so; these terminations are merely possessive pronominal suffixes. We find the same thing in the Oceanic tongues.

## PRONOUNS.

### PERSONAL PRONOUN.

Of these there are in Tei'qé'uk three classes: the independent, the inflectional or copulative, and the incorporative. The independent personal pronouns are:—

I, me, *te e'lsa*.  
thou, thee, *te lūa*.

we, us, *te tlē'metl*.  
ye, you, *te tlewo'p*.

Strictly speaking, the corresponding forms employed for the third person are not pronouns, but demonstratives; but I add them here:—

he (near the speaker), *te lū'*.  
he (distant from speaker), *te sū' or çä*.  
he (invisible to speaker), *kw'tsä'*.  
she (near speaker), *se lū'*.  
she (distant from speaker), *se tsä'*.  
she (invisible to speaker), *kw' sä'*.

they (visible to speaker), *ye sä'*.  
they (invisible to speaker), *kw'sä' ä'tletl*.

Besides these common, regular forms we find the following compounds for the third persons: *Tū'tla* or *tan'tla*, he, him; *sū'tla* or *san'tla* or *çō'tla*, she, her; *tū'tla'-lem*, *sū'tla'-lem*, and *tlū'-lem*, they, them. The usage of these as distinguished from the others is very difficult to understand. In some instances they seem to be used in special constructions, in others as simple synonyms for the commoner forms. I spent several hours with David in trying to understand what special usage they had, but was no wiser at the end. None of the rules he sought to lay down for my guidance would stand examination. He clearly did not understand the matter himself, nor did his examples of their usage help me to do so.<sup>1</sup>

The function and scope of the independent personal pronouns seem to be somewhat broader in Tei'qé'uk than in the dialects previously examined. They appear at times to take the place of the inflectional forms and become the subjects of verbs; just as if in Latin *ego, tu*, &c., were used instead of the terminal inflective forms. I found numerous instances of the kind, but believe it to be the result of the influence which English is exercising upon the native idiom.

### INFLECTIONAL OR COPULATIVE PRONOUNS.

It will be remembered that in N'tlaka'pamuq we found distinct forms for transitive and intransitive verbs. In the Halkömé'Em tongue, as in Sk'qé'mic, one form only is employed. This in Tei'qé'uk is as follows:—

I, -teit or -tsil.  
thou, -teñq.  
he, -s or -Es.

we, -teit.  
you, -teap.  
they, -s or -Es.

Absence of the third persons is marked by the particle *le* (ne of the other divisions.) All these forms are modified in the oblique moods. Strictly speaking, the forms given here to the third person are not pronouns, but rather substantive verbs. See under Kwa'ntlen.

### INCORPORATIVE PRONOUNS.

The method of synthesis here employed resembles that of the N'tlaka'pamuq more than that of the Sk'qé'mic, with which the Tei'qé'uk has most points in

<sup>1</sup> Since the above was written I have studied the corresponding forms in the Kwa'ntlen dialect, from which it would appear that the function of these forms resembles that of *ille*, &c., in the Latin. See the Kwa'ntlen text.

common. The object pronoun comes between the verb and the subject pronoun, thus:—

I will help thee, *māit-tsa' ma-teit-tea*.  
 I will help you, *māit-to' la-teit-tea*.  
 Thou wilt help me, *māit-tsa' k-es-tea*.  
 Thou wilt help us, *māit-to' l-teuq-tea*.  
 We will help thee, *māit-tsa' ma-teit-tea*.  
 We will help you, *māit-to' l-teit-tea*.  
 He will help me, *māit-tsa' k-es-tea tesä'*.  
 He will help us, *māit-to' lak-es-tea tesä'*.  
 He will help thee, *māit-tsa' ma-tea tesä'*.  
 He will help you, *māit-to' lam-tea tesä'*.  
 He will help him, *māit-es-tea tesä'*.  
 He will help them, *māit-es-tea yesä'*.  
 They will help me, *māit-tsa' k-es-tea yesä'*.  
 They will help us, *māit-to' lak-es-tea yesä'*.  
 They will help thee, *māit-tsa' ma-tea yesä'*.  
 They will help you, *māit-to' lam-tea yesä'*.  
 They will help him, *māit-es-tea yesä' tesä'*.

Incorporative forms, just as personal forms, are wanting to the third person.

#### POSSESSIVE PRONOUNS.

Of these pronouns there are several forms. The simplest is as follows:—

my, 'l;	our, <i>sea'tl</i> .
thy, E;	your, - <i>Elep</i> .
his, her, -s;	their, -s.

They are employed thus:—

'l skwomai', my dog;	<i>sea'tl</i> skwomai', our dog.
E skwomai', thy dog;	skwomai'- <i>Elep</i> , your dog.
skwomai-s, his or her dog;	skwomai-s, their dog.

In some of the Halkōm'lem dialects 'l of the first person singular becomes *tl*. This *l* is the *n* of the other divisions, the most constant and widespread of all the pronominal elements in Salish.

A second, fuller and more elegant form is obtained by adding the article, thus:—

*tel*, my (masc.), *se*, my (fem.); *te...teit*, our (masc.); *se...teit* (fem.), our.  
*te E* (masc.), *se E* (fem.), thy; *te...Elep* (masc.), *se...Elep* (fem.), your.  
*te...s* (masc.), *se...s* (fem.), his or her; *te...s* (masc.), *se...s* (fem.), their.

A comparison of these two forms makes it quite clear that the so-called gender of the pronoun is derived from the article, there being no distinction of gender when the article is absent.

A third and emphatic form is:—

<i>l-swä</i> , my;	<i>swä-teit</i> , our.
<i>E-swä</i> , thy;	<i>swä-Elep</i> or <i>E-swäElep</i> , your.
<i>swäs</i> ( <i>tesä'</i> ), his;	<i>swäs</i> ( <i>sesä'</i> ), her; <i>swäs</i> ( <i>yesä'</i> ), their

This form is also compounded with the article, thus:—

Singular.	Plural.
<i>tel-swä</i> (masc.), <i>se</i> - <i>swä</i> (fem.), my;	<i>te-swä-teit</i> (masc.), <i>se-swä-teit</i> (fem.), our.
<i>te E-swä</i> (masc.), <i>se E-swä</i> (fem.), thy;	<i>te swäElep</i> (masc.), <i>se swäElep</i> (fem.), your.
<i>te-swäs</i> (masc.), <i>se-swäs</i> (fem.), his; her;	<i>te-swäs</i> (masc.), <i>se-swäs</i> (fem.), their.

A still more emphatic form for the first person singular is obtained by repeating the latter *swä*. Thus, *tel-swä-l*, 'my own.' These emphatic forms are used when a comparison of the object possessed by the speaker is made with some other object possessed by somebody else. Thus, if we are discussing the merits of our respective fathers, and I want to state that my father is superior to anybody else's, I use the expression *ē swä'eka tel-swä-l mel*, 'my father is a good man'; or, better, 'a good

man is the father belonging to me.' Again, I may ask to whom belongs a certain house; the owners would reply thus: 'səa'tl; 'ours.' I may be incredulous and ask in a doubting tone, 'Swä'ekp-a? 'yours'? The reply would then come back, 'Swä'tcit,' 'yes, ours.'

The above are the regular forms, but they are properly used only when the object spoken of is present and visible to the speaker. Different forms are used when the object is present, but invisible to the speaker, and still different forms when the object is both absent and invisible to the speaker. The following sentences will serve to illustrate all these forms as they are used in Tcil'q'uk.

	ē swē'Eka	$\left. \begin{array}{l} 'l \text{ mEm} \\ \text{tE-l mEm} \\ 'l\text{-swä mEl} \\ \text{tE-l-swä mEl} \\ \text{tE-l-swäl mEl} \end{array} \right\}$	my father (present and visible) is a good man.
First person	singular		

ē swē'Eka kwe mEm or mEl, my father (present but invisible) is a good man.

ē swē'Eka kw'sel (E)mEn or mEl, my father (absent and invisible) is a good man.

	ē swē'Eka	$\left\{ \begin{array}{l} \text{E mEl} \\ \text{tE E mEl} \\ \text{E swä mEl} \\ \text{tE Eswä mEl} \end{array} \right.$	thy father (present and visible) is a good man.
Second person	singular		

ē swē'Eka kwel mEl, thy father (present but invisible) is a good man.

ē swē'Eka kw'sä' mEl, thy father (absent and invisible) is a good man.

	ē swē'Eka	$\left\{ \begin{array}{l} \text{mElS} \\ \text{tE mElS} \\ \text{swäs mElS} \\ \text{tE swäs mElS} \end{array} \right.$	tEsä', his father (present and visible) is a good man.
Third person	singular		

ē swē'Eka kwe mElS (tEsä'), his father (present but invisible) is a good man.

ē swē'Eka kw'sä' mElS (tEsä'), his father (absent and invisible) is a good man.

The plural is formed regularly in like manner. All these forms imply that the speaker has a personal knowledge of the individual spoken of. If, on the other hand, the person were unknown to him, he would add the particle *tsa* or *tō-wa* after the adjective; thus, ē tsa swē'Eka or ē tō-wa swē'Eka, &c.

If the object is of the feminine gender, then, in the place of the above the following forms are used:—

	ē slä'li	'l tat or tEl, my mother (present and visible) is a good woman.
First person singular	sel „	„ „ „ „ „ „ „ „
	'l swä „	„ „ „ „ „ „ „ „
	sel swä „	„ „ „ „ „ „ „ „
	sel swäl „	„ „ „ „ „ „ „ „

ē slä'li ts'el or s'el tat or tEl, my mother (present but invisible) is a good woman.  
„ „ kw'sal tat or tEl, „ „ (absent and invisible) „ „ „

Second person	singular	ē slä'li ts'el tEl, thy mother (present and visible) is a good woman.
		„ „ sel tEl, „ „ (present but invisible) „ „ „
		„ „ kw'sä' tEl, „ „ (absent and invisible) „ „ „

Third person	singular	ē slä'li s'E tElS tEsä', his mother (present and visible) is a good woman.
		„ „ sE „ „ „ „ (present but invisible) „ „ „
		„ „ kw'sä' „ „ „ „ (absent and invisible) „ „ „

The plurals are formed regularly in like manner. Sometimes the 'absent and invisible' form is abbreviated. Thus, I may say *sel skēq skwomai'*, instead of *kw'sel*, &c, my dog (absent and invisible) is black. I add another example of the use of these 'absent and invisible' forms. I am asked by my neighbour, as I stand at my door or just outside the house, if I have any fish. Should I possess some, I answer: *Au-ē-kw'sel sä'kwai*, Yes, I have some fish. Other interesting examples of the use of these particles will be found in the story I have written in the kindred Kwa'ntien text below.

This particle which marks the 'absence,' &c. of the object is clearly the indefinite article *kwa*. As the presence of the definite article, *tE* (masc.), *sE* (fem.), marks

the presence of the object, so the indefinite article compounded with the locative adverb *sü* marks its absence. This is a very simple and happy device, and the several functions of these two articles are extremely interesting.

(It will be observed that I have written two forms for 'father' and 'mother' in the first person in the examples above, viz., *tat* and *tel*, mother, *mam* and *mEl*, father. Of these the former correspond to our familiar nursery terms 'mama' and 'papa'; the latter are more formal, and correspond to our 'mother' and 'father'.)

#### POSSESSIVE PRONOUN WITH *Verbum Substantivum*.

<i>tla</i> or <i>kla</i> <i>l swä</i> <i>lä'lem</i> .	it is my house.
<i>tla</i> or <i>kla</i> <i>E swä</i> "	" thy "
" " <i>swäs</i> "	" his or her house.
" " <i>seä'tl</i> or <i>swä'teit</i> <i>lä'lem</i> ,	" our house
" " <i>swä'Elep</i>	" your "
" " <i>swäs</i>	" their "

To these forms may be added the adverbial particles expressive of 'nearness' or 'distance,' as the object is near to or distant from the speaker. Thus: *-te ē la*, 'this,' 'near'; *te ē*, or *te ē lē* or *lē ti* or *te lē ti*, 'that,' 'distant'; *te lē tlä'la*, 'that,' 'very distant.'

If the person claiming the object is not quite sure whether it is his or not, in answer to the question: 'Whose is this?' he would reply *tla tö'wa* 'I swä', &c., 'I fancy it's my,' &c.

It is permissible to use *tla* with any of the possessive forms; it is not confined to the '*l swä*' form only, as given here.

#### SUBSTANTIVE POSSESSIVE PRONOUN.

These forms are apparently the same as the emphatic forms of the possessive pronoun. Thus:—

<i>l swä</i> , mine, <i>seä'tl</i> or <i>swä'teit</i> , ours.
<i>E swä</i> , thine, <i>swä'Elep</i> , yours.
<i>swäs</i> ( <i>tesü</i> or <i>sesü</i> '), his or hers, <i>swäs</i> ( <i>yesü</i> '), theirs.

In like manner with the other forms, they can be compounded with the definite article, thus: *-tel swä*, &c., &c. If the object spoken of is invisible or absent, then the particles *kwa* or *kw'sä* are added. Thus: '*l swä kwa*;' '*l swä kw'sä*,' &c.

#### SUBSTANTIVE POSSESSIVE PRONOUN WITH *Verbum Substantivum*.

<i>tla</i> or <i>kla</i> ' <i>l swä</i> , it or that is mine; <i>tla</i> or <i>kla</i> <i>swä'tl</i> or <i>swä'teit</i> , it or that is ours.
" " <i>E swä</i> " thine; " <i>swä'Elep</i> " yours.
" " <i>swäs</i> ( <i>tesü</i> ) ( <i>sesü</i> '), it or that is his or hers; <i>tla</i> or <i>kla</i> <i>swäs</i> ( <i>yesü</i> ) it or that is theirs.

Possession or ownership is also marked in *Teil'Qē'uk* at times, thus:—

*skwomai'teil*, I have or own a dog; *skwomai'-teit*, we have or own a dog.

*skwomai'-teñq*, thou hast or ownest a dog; *skwomai'teap*, you have or own a dog.

*skwomai'-s*, he has or owns a dog; *skwomai'-s* (*yesü*), they have or own a dog.

A prepositional form is also used of the third person when the owner's name is given; thus: *te skwomai' tla John*, it's John's dog, or the dog of or belonging to John.

#### INTERROGATIVE PRONOUNS.

who? *wät*? or *tla-wüt*? *wät teñq*? who are you?

*tla-wüt kw'set te swēyl*? who made the daylight?

whose? *tō-wät*? *tōwät tesä*? whose is that? *tōwät yāsuk te ē la*? whose hat is this?

what? *stam*? what is that? *stam sä*? what do you want? *stam kwa stlē*?

which? *te le'tsa*? or *ele'tsa*? which is yours? *ele'tsa kwa swä*? This last term, *te* or *el'tsa*, is the numeral 'one' with the definite article or the interrogative vowel *e* added to it.



## REFLEXIVE PRONOUN.

self, lamot (*cf.* nômôt of the Sk-q'5'mic).

## DEMONSTRATIVES.

te (masc.), se (fem.), the; te la (masc.), sela (fem.), this;  
te sä' (masc.), se sä' (fem.), that; ye sä', those.

These latter forms are generally, though not exclusively, employed to point out persons. When the object is other than a person the following forms are commonly used:—

te ê la, this (object in speaker's hand or quite close to him).  
te ê ti, this (object near speaker). This is sometimes shortened to te ê.  
sä lē ti lū'lem, or sä lū'lem lē ti, that house (object little distance from speaker).  
sä lū'lem lē ti tla la', that house (yonder in the distance).  
If object be very distant, then the last syllable *la* is drawn out on a rising tone.  
sä lū'lem lē ti tla l . . . a tēāk'q, that house (far over there on the very verge of sight).

This latter term *tēāk'q* appears also in such expressions as the following:—  
ē-teit tēāk'q, 'we are far off yet,' said when two or more persons are travelling together towards some distant point, and one asks the other how near they are to their destination. I cannot find distinct forms of demonstrative to mark the plural. The object always does this in Tēil'qē'uk, never the demonstrative.

## ARTICLES.

## DEFINITE.

te (masc.), se (fem.), the.

I have termed this form 'definite' to distinguish it from the form *kwa*, which I have, for lack of a better term, called the 'indefinite' article; but neither of these expressions is really satisfactory or adequate. *Te* is frequently used where we should employ the indefinite article; and neither term corresponds very closely to our 'the' and 'a' or 'an.' It will be seen that this article has the same form as one of the demonstratives. I do not feel at all certain that the particle which marks the noun, and gives it its gender, is identical with that which accompanies the pronoun and demonstratives. The common form may be misleading. If, however, one may judge by the analogy of the Oceanic tongues, which it may be remarked, possess articles with manifold functions similar to the Salish, it may be that we are here dealing with one and the same particle. Speaking of the various functions of the article in Melanesian, Codrington remarks on this head: 'It can hardly be doubted but that it is the demonstrative particle so conspicuous in pronouns and adverbs.'<sup>1</sup>

## INDEFINITE AND PARTITIVE ARTICLE.

*Kwa*; a, some.

The true character and function of this particle may best be gathered from the following illustrations of its use. I found the study of its various functions extremely interesting. Stam *kwa* stlē? 'What do you want?' Its employment here marks the lack of definite knowledge in the speaker's mind of what is wanted. Tlawi't *kwa* sē't te swē'yil? 'Who made the daylight?' Here it accompanies and coalesces with the verb *sēt*, 'to make or create,' and shows that the questioner has no definite knowledge of the action. The same function is seen in the next sentence: Sētes *kwa* tē'tēil Sū'm te la tēmu'q. 'God created the world.' The time of the action is indeterminable; hence the presence of *kwa*. Ele'tsa *kwa* swā? 'Which is yours?' The function here is obvious. Wiā'ts *kwa* ēls kā'kai. 'I am often sick.' Its presence here is necessary to mark the indefiniteness of the time when the speaker is sick.

<sup>1</sup> *The Melanesian Languages*, p. 108. Oxford, 1885.

Lā wēt-kai *kw'el* mel? 'Is your father dead?' Here the particle merely marks the absence of the subject. 'l-stlā *kwa* k'ā, 'I should like some water'; 'l-stlā *kwa* stēkē'yā, 'I should like a horse'; auā-ā-stlēs *kwa* sm'yits? 'would you not like some meat?' The function here resembles that of a partitive article. Kēlā't *kwa* lētsa, 'another'; *erhā'im*, 'again a one.' Yā'swa *kwa* lām tē e'isa, 'perhaps I'll go.' Here the uncertainty of the act is marked. Hutā *kw'ē* lāms, 'he said he was going.' Here it is the absence of the person spoken of. Numerous other examples will be found in the native text below.

## NUMERALS.

Of these the simple independent forms are:—

- |                            |  |
|----------------------------|--|
| 1. lē'tsa.                 | 20. ts'kwē, tsēkwē'q.                            |
| 2. tsā'la.                 | 21. ts'kwē kest (E) lē'tsa.                      |
| 3. tlēuq.                  | The other units follow regularly in like manner. |
| 4. Hērūt'sel.              | 30. c'lea.                                       |
| 5. t'k'hāsel, s'k'ātsis.   | 40. Hēsēlca.                                     |
| 6. t'qem.                  | 50. tlēkslea.                                    |
| 7. tsauks.                 | 60. t'qemca.                                     |
| 8. t'k'ā'tsa.              | 70. tsūksēlca.                                   |
| 9. tūq.                    | 80. t'k'sēlca.                                   |
| 10. ā'pēl.                 | 90. tūqēlca.                                     |
| 11. ā'pēl kest (E) lē'tsa. | 100. lā'tselwets.                                |
| 12. " " tsā'la.            | 1000. ā'pēl lā'tselwets.                         |

The 'teens' follow in like manner.

## PARTITIVE NUMERALS.

half, s'uk; quarter, stauk; three-quarters, tlēuq stauk.

Class numerals abound in Tōl'qē'uk. The following are examples:—

- |                                 |                  |
|---------------------------------|------------------|
| 1 man lā'lētsa.                 | 6 men t'qu'mela. |
| 2 men yā'isila.                 | 7 " tsauksa'la.  |
| 3 " t'lā'la.                    | 8 " t'k'ā'tsala. |
| 4 " Hātsī'la.                   | 9 " tū'qela.     |
| 5 " s'k'ātsa'la or t'k'ātsa'la. | 10 " ā'pala.     |

	Canoes.	Stones, &c.	Trout, &c.	Round things. Apples, potatoes, &c.	Long things. Poles, pen- cils, &c.
1	lē'tsaqetl	lē'tsus	lē'tsāuk	lēt'sis	lē'tsamets
2	sā'maqetl	tsā'lus	yisā'luk	tsē'lis	ilsī'lamets
3	tlēqetl	—	—	—	—
4	masū'tl	—	—	—	—

	Hats.	Houses.	Trees.	Blankets, &c.
1	lē'tsawok	lē'tsōtōq	sle'tsatlp	lale'tsa
2	tsā'mok	se'metōq	sisā'tlp	tsī'la

## ORDINALS.

first, *yūwe'l*; second, *tūtē's* (*ad litt.* 'next').

All the forms following are periphrastic, and grow more cumbersome as they proceed. They are formed on the principle of the nursery rhyme, 'This is the house that Jack built.' Thus the 'third' is a phrase equivalent to 'next-to-the-next-to-the-first.' The others follow in like manner till the last is reached, which is

*tsi'yan'k't*. In the matter of the formation of its ordinal numbers the *Teil'qē'uk* differs very much from the *Kwa'ntlen*, which has specialised forms (see below under *Kwa'ntlen Numerals*).

#### DISTRIBUTIVES.

These are formed from the cardinal numbers by reduplication of the first syllable; thus:—

one to each, <i>le'tsle'tsa</i>	six to each, <i>t'q't'qē'm</i>
two " <i>lyese'la</i>	seven " <i>tsesau'ks</i>
three " <i>tlūqtlū'q</i>	eight " <i>t'kte'kütsa</i>
four " <i>hāhū'tsēl</i>	nine " <i>tētū'q</i>
five " <i>tl'ktl'kū'tsis</i>	ten " <i>ā'pēpēl</i>

#### ADVERBIAL NUMERALS.

once, <i>le'tsauq.</i>	six times, <i>t'qēma'tl, or — aq.</i>
twice, <i>sama'tl or čama'tl.</i>	seven times, <i>tsauksa'tl, or — aq.</i>
thrice, <i>tl'qa'tl.</i>	eight times, <i>t'kütsa'tl, or — aq.</i>
four times, <i>hātsēla'tl, tlēsmutla'tl.</i>	nine times, <i>tuqa'tl, or — aq.</i>
five times, <i>tlēkütsa'tl, s'kütsa'tl.</i>	ten times, <i>āpēla'tl, or — aq.</i>

#### ADJECTIVES.

The adjectives are of two kinds, simple or primitive, such as 'good,' 'bad,' &c.; and derivative, that is, those formed from nouns or verbs. The place of the adjective in composition varies somewhat with the construction of the sentence in which it is found. The simple attributive and numeral adjectives invariably occupy much the same position as in English. Thus: 'a fine day' is *ē swē'yil*; 'a bad season,' *kel tēm*; 'two stones,' *isū'la smāl't*; 'many hats,' *ke<sub>2</sub> yā'lsuk*. Occasional exceptions are found to this rule. The place of the predicate adjective is the exact opposite of the English. Thus: 'my dog is black' is *skēq tē 'l skwomai'*; *verbatim*, 'black the my dog.' 'The moon is bright' is *stū'tū tē tl'kelts*; *verbatim*, 'light the moon.' 'Our house is old' is *šā'lakwa tē lālem-teit* (or *seū'tl lālem*); *verbatim*, 'old the house our.' The pronominal adjective always accompanies its noun, coming immediately before or after it.

#### COMPARISON OF ADJECTIVES.

The comparison of adjectives is in *Teil'qē'uk* effected in the following manner:—

Positive	Comparative	Superlative
<i>ē or ē'ya, good</i>	<i>stēte's ē (ad litt. near good)</i>	<i>yūwe'l, best.</i>
	<i>tūte'st ē (ad litt. next to good)</i>	
	<i>klautis tē ē (ad litt. close to good).</i>	

The comparative is not a regular construction as in English or Latin; for, in addition to the expressions above, the term *yūwe'l* is also used. This word is the adjective numeral 'first.' When this term is employed the distinction between the comparative and the superlative is a purely vocal one. The degree of comparison is marked by the manner in which the word is uttered. The higher the degree of goodness or excellence, or the opposite as the case may be, the more the tone rises and the longer the final syllable is drawn out. This method of comparison is common to all the Salish dialects; is indeed common to all primitive tongues. It is the same method little children use in their speech with one another.

#### ADVERBS.

The position of the adverb varies with the class employed. The temporal adverb is invariably placed at the beginning of the sentence. Examples of its syntax will be found in the native text.

## VERBS.

The verb is inflected by means of affixes and auxiliary verbs. The aorist is formed by prefixing the particle *lɛ*, *le*, or *lē*. Sometimes the first syllable of the verb stem is also reduplicated. The perfect is a compound of particles and auxiliary verbs *lɛ . . . wɛ-tl-hai . . .*. The simple future is formed by suffixing the particle *tea* or *tɛa*. The particle *lɛ* is also sometimes used in a future as well as in a past tense. This seeming double and contradictory usage is due to the fact that in the Salish tongues tense distinctions, as we understand them in English or the classic languages, are totally unknown. Speaking strictly, there is no 'time' to any Salish verb. In contemplating an action the 'place' only, never the 'time,' is considered. The action or state in the native mind is always 'present' or 'absent,' 'here' or 'there,' never 'now' and 'then.'

This is the reason why we find the same particle marking the 'past' in one dialect and the 'future' in another. Each is equally 'absent' or 'there,' the context making it clear which 'there' is intended, a 'past' or a 'future' one. This is a very interesting feature of the Salish verb and explains very simply how *ne* or *ne* can be applied both to a past and a future action or state without confusion. It is of interest to note that the Halkōmē'lem dialects only, apparently, use this particle in its double sense. Several of the interior dialects confine its usage to the 'future' alone, while the Skqō'mic and some other Coast tongues employ it strictly to mark 'past' actions and states. This particle is primarily an adverb of location signifying 'there.' It is the same particle which appears so often in the Salish dialects as the sign of the third person 'absent.' The reason is obvious.

Kā'kai, sick.

## PRESENT TENSE.

Singular	{ Kā'kai-teil, I am sick.	Plural	{ Kā'kai-teit, we are sick.
	{ Kā'kai-teuq, thou art sick.		{ Kā'kai-teap, you are sick.
	{ Kā'kai tɛ la, he is sick.		{ Kā'kai yɛsü, they are sick.
	{ Kā'kai sɛ la, she is sick.		

## AORIST.

Singular	{ lɛ-tl-teil-kā'kai, I was sick.
	{ lɛ-tl-teuq-kā'kai, thou wert sick.
	{ lɛ-tl-kā'kai (tɛsü'), he was sick.
	{ lɛ-tl-kā'kai (sɛsü'), she was sick.
Plural	{ lɛ-tl-teit-kā'kai, we were sick.
	{ lɛ-tl-teap-kā'kai, you were sick.
	{ lɛ-tl-kā'kai (yɛsü'), they were sick.

A second aorist or indefinite past is also used, the difference in meaning between which and the former is not perfectly clear to me.<sup>1</sup> Thus:—

Kā'kai-e-tl-teil, I was sick. Kā'kai-e-tl-teit, we were sick.

The other persons follow in like manner.

## PRESENT PERFECT CONTINUOUS AND RESPONSIVE FORMS.

ɛ-teil-kā'kai, I have been and am sick; ɛ-teit-kā'kai, we have been and are sick. The other persons follow regularly in like manner.

## FUTURE TENSE.

Kā'kai-tei-tca, I shall be sick. Kā'kai-teit-tca, we shall be sick.  
 Kā'kai-teuq-tca, thou wilt be sick. Kā'kai-teap-tca, you will be sick.  
 Kā'kai-tca (tɛ sū), he will be sick. Kā'kai-tca (yɛ sū'), they will be sick.  
 Kā'kai-tca (sɛ sū'), she will be sick.

<sup>1</sup> Since this was written I have studied the Kwa'ntlen verb. The difference there is due to the *time* of the state or action; one form is used of recent events, the others of more remote. See the Kwa'ntlen verb below.

## Läm, to go.

läm-teil, I go.  
läm-teuq, thou goest.  
läm, he goes.

läm-teit, we go.  
läm-teap, you go.  
läm, they go.

## AORIST.

lê-teil-läläm, I went.

lê-teit-läläm, we went.

The other persons follow regularly in like manner.  
Here the verb stem is reduplicated.

## PRESENT PERFECT CONTINUOUS TENSE.

ê-teil-läm, I am going.

ê-teit-läm, we are going.

The other persons follow regularly in like manner.

## PAST PERFECT TENSE.

lê-teil-we-tl-hai-läm, I have been; *ad litt.* I have finished my going.lê-teit-we-tl-hai-läm, we have been; *ad litt.* we have finished our going.

The other persons follow in like manner.

The auxiliary verb *hai* in this compound is used also independently, and signifies 'to complete' or 'finish' anything.

## FUTURE TENSE.

läm-teil-tca, I shall go.

läm-teit-tca, we shall go.

The other persons follow regularly.

## DUBITATIVE FORM.

yă'swa kwa läm tē e'la, perhaps I may go.

yă'swa kwa läm tē lū'a, perhaps thou mayest go.

yă'swa kwa läm (tē sā'), perhaps he may go.

The plural follows regularly.

## IMPERATIVE.

läm-tla! go!

laëyil! go away! ê-kwes-läm, 'you'd better go.'

The position of the inflectional pronoun in the Halköm'läm is worthy of notice. In Teil'qē'uk the pronoun is seen to be sometimes prefixed, at others suffixed to the verb stem; thus:—

kwa'kwes-teil, I am warm; qait-teil, I am cold.

teil-kā'ka, I am drinking; teil-kā'ka tē kā, I am drinking water.

ē'tutem-teil, I am sleepy; kē'sel-teil, I am tired.

teil-kwa'kwel, I am talking; teil-kāl, I believe.

In some of the Salish dialects the pronoun is uniformly prefixed, in others as uniformly suffixed. The Halköm'läm tongue seems to occupy a middle position. I am not satisfied that the pronoun may be *indifferently* prefixed or suffixed in this tongue. At times this would appear to be the case; but in many instances the position of the pronoun affects the sense of the verb. An illustration will make this point clear. We will suppose I wish to borrow my neighbour's horse: I say to him as we stand together, *kōt-teil tē stekē'yū*, 'I am going to take your horse.' In such instances as this the verb root always precedes the pronoun; but if I had taken the horse without his knowledge and afterwards met him I should say: *teil-kōt tē stekē'yū*, 'I took your horse.' Again, if he had missed the horse and asked, when I was by, who had taken it, I should answer *lê-teil-kōt*, 'I took it.' Here the particle *lê* marks the action as done formerly. I have already briefly spoken of the func-

tions of this particle in Halkóm'lem. A few illustrations of its use here will be of interest. In Teil'qé'uk its functions are not quite the same as in some of the neighbouring sub-dialects. In the contiguous Pilá'tiq, for example (as in the Snanaimuq of Vancouver Island, according to Dr. Boas), *le* or *le* or its equivalent *ne* is regularly used in the present tense. Thus: *le-teil-ká'kai*, I am sick, *le-teit-ká'kai*, we are sick. And the past or aorist is *lě-q-teil-ká'kai*, I was sick, *lě-q-teit-ká'kai*, we were sick. This is not the case in Teil'qé'uk. Although it appears at times in what seems to be a present tense and is usually translated by our present tense, strictly speaking, it can never be considered as a present tense form. Even in the Pilá'tiq and such dialects as use it regularly in the present tense forms, although the expression 'I am sick,' &c., is given by the Indians themselves as the equivalent of *le-teil-ká'kai*, it does not rightly express the sense of the native idiom. Its use in Teil'qé'uk makes this quite clear. It is more than *kákai-teil* 'I am sick.' For with the statement of present sickness is conveyed also the statement of *past* sickness. *le-teil-ká'kai* signifies rather 'I have become sick,' a state or condition which came out of the past, unknown to, or rather in the absence of, the person to whom the invalid is talking, and continued down to the present moment. It was the 'absence' of the interlocutor of the patient when the state began that brings the particle of 'absence' here in the present tense. This is clear from the following use of it in Teil'qé'uk. Thus I say in this dialect *teil-kál*, 'I believe,' to any first-hand statement made directly to me; but if the statement was first made to someone else in my 'absence' and afterwards told to me by another person I then say *le-teil-kál*, 'I believe.' Thus in speaking of Scriptural statements the form *le-teil-kál* is always used. The following expressions show a different usage again for this particle in Teil'qé'uk, and further illustrate the change of position of the inflexional pronoun. We will suppose I have determined to go hunting. I am preparing for the task and a neighbour drops in and asks me what I am going to do. My answer in such an instance would always be: *le-teil-ahá'wa*, 'I am going hunting.' Here *le* marks *future* action. It is necessary here because the action is 'absent' or 'there.' I have started; I am in the forest; another person meets me and asks: 'What are you doing?' The proper reply this time is *ahá'wa-teil*, 'I'm hunting.' I continue the hunt; I come upon my game; the gun is at my shoulder; I am on the point of shooting; a third friend happens along at this moment and says: 'What are you doing?' I respond this time thus: *teit-ahá'wa*, 'I am just going to shoot.' I have been hunting for some time, it may be; I am tired; I sit down to rest; another friend comes along and says: 'What are you doing?' This time I answer, *ě-teit-ahá'wa*, 'I have just been hunting.' I have returned from my hunt; I am met again by someone who asks, 'What have you been doing?' I reply now, *lě-tl-teit-ahá'wa*, 'I have been hunting.' I am at home again, and the person who first accosted me comes in and remarks: 'You've got back.' I answer, *le-teil-wk-tl-hai-ahá'wa*, 'Yes, I've finished my hunting.'

These examples bring out some of the niceties of the Halkóm'lem verb as seen in Teil'qé'uk, and show us at the same time how *le* or *ne* has in some dialects come to mark 'past' and in others 'future' action or state.

#### *Examples of Teil'qé'uk Syntax.*

this house, *te ē la lü'lem*; these houses, *te ē la lēli'lem*.  
 that house, *te lē ti lā'lem*; those houses, *te lē ti lēli'lem*.  
 that hat, *te lē ti yā'suk*; those hats, *te lē ti yā'suk*.  
 these two hats, *tē ē la yisā'muk* or *yisā'la yā'suk*.  
 right eye, *cwāyā'lus*; left eye, *ekwā'lus*; both eyes, *cwā'yelus*.  
 right ear, *siyā'lia*; left ear, *ekwā'lia*; both ears, *kwōk-wōl*.  
 right hand, *c'yē'wus*; left hand, *ekwē'wus*; both hands, *teltā'lō*.  
 right foot, *c'hyil*; left foot, *ek'hyil*; both feet, *c'hehyil*.  
 one dog, *le'tsa skwomai'*; two dogs, *isā'la skwomai'*.  
 many dogs, *keq skwomai'*.  
 few dogs, *au'a ke'qes skwomai'* or *qū'la skwomai'*.  
 all the dogs, *muk' skwomai'*.  
 some dogs, *skwomkwomai'*.  
 no dogs, *ani'ta skwomai'*.  
 one hat, *le'tsa yā'suk* or *le'tsawok*.  
 two hats, *yisā'la yā'suk* or *sā'mok*.  
 many hats, *keq yā'suk*.



few hats, au'a ke'qes yā'suk or qū'la yā'suk.  
 all hats, muk' yā'suk.  
 some hats, yā'lsuk.  
 no hats, au'ta yā'suk.  
 any hat (a circumlocution).  
 one house, le'tsa lū'lem or le'tsōtōq.  
 two houses, se'metōq.  
 many houses, keq la'lem or keq-autq.  
 few houses, au'a ke'qes lū'lem. *ad litt.* 'not many houses.'  
 all houses, muk' lū'lem.  
 some houses, leli'lem.  
 no houses, au'ta lū'lem.  
 any houses (a circumlocution).  
 one stone, le'tsus or le'tsa smält.  
 two stones, yisä'lus or isä'la smält.  
 no stones, au'ta smält.  
 few stones, au'a ke'qes smält.  
 some stones, smemält.  
 any stones (a circumlocution).  
 all stones, muk' smält.  
 many stones, keq smält.  
 one tree, sle'tsatlp.  
 two trees, si'satlp.  
 a small tree, slisqe'tlp.  
 a large tree, slisqetlp.  
 many trees, tsek'tsu'kut.  
 little trees, tse'k'tsu'kut.  
 no tree, au'ta skät.

These 'tree' forms are specially interesting, showing as they do three distinct radicals in the same dialect. The numeral form is common to most, perhaps all, of the Salish dialects. It is clearly an old form.

this is John's dog, tla swäs John skwomai'.  
 which is your horse? Ele'tsa kwa swä stekē'yū?  
 he stole my horse, le la-kū'lses 'l swä stekē'yū.  
 he stole your horse, le la-kū'lsäm e swä stekē'yū.  
 he killed my dog, le kaietes tel skwomai'.  
 he killed your dog, le kaietes e skwomai'.  
 my dog is lost, lē-ē'k qes tel skwomai'.  
 the man is walking, te ē'meq.  
 the man was walking, lē-tl-i-ē'meq.  
 the man will walk, le-tea-ē'meq.  
 your horse is white, pek te e-stekē'yū.  
 come with me, mē'tla e-skekā' tla e'lsa.  
 come home with me, mē'tla le tāk q tla e'lsa.  
 I will go with you, lām-teil-tea.  
 this is not my hat, läts 'l swä yā'suk, or au'a tla 'l swä yā'suk.  
 God made the world, qī'tes kwa teitcil sä'm te la tēmuq.  
 Is your father dead? lē we-tl-kai kwel mē'l?  
 Is your mother dead? lē we-tl-kai sel tel? If parent be unknown to questioner, *tō-wū'* is added to the expression.  
 Is he coming? ē-we-tl-ya-mē? If object be behind the speaker who looks back as he speaks then he uses the form *ē-tō-tl-ya-mē*?  
 Are you coming? ē-teūq amē?  
 I am often sick, wü'ts kwels kā'kai.  
 I am not often sick, au'a wü'ts kwels kā'kai.  
 They are coming now, ē-autli amē' tla'em.  
 He is coming now, ē-tautli amē'.  
 I am striking it, ē'-teil-kwā'kwakwot.  
 He lives with me, tla 'l (swä'l) ts'qolmuq.

I have spoilt it, kelkel(ē)-lō'q-teil. In this term we see the particle *nūq* that plays so important a part in the Sk'qō'mic verb under the form *lōq*. It does not

appear to enter so largely into verbal forms in Tcil'qē'uk as in Sk'qōmic. In the Halkōmēlen dialects it has the function of a definitive or determinative.

As I have given a large number of phrases and expressions in the kindred Kwa'ntlen as well as some continuous text, I have limited the number here. Enough is submitted to show the characteristic differences in the two sub-dialects. I have collected vocabularies and phrases from some of the other River tribes of this division, but the differences between these and those here given, though interesting to myself, are perhaps not of sufficient importance to warrant their publication at this point of my studies.

## GLOSSARY OF TCIL'QĒ'UK.

### *Terms of Consanguinity and Affinity.*

Consanguineal ties among the Tcil'qē'uk appear to extend a generation farther back than those of the other tribes examined. The terms of direct relationship used by them are as follows:—

great-great-great-great-grandparent, tā'miyuk;  
great-great-great-grandparent, ō'kwluk;  
great-great-grandparent, tsō'plyuk;  
great-grandparent, tsā'muk;  
grandparent, = sē'la = grand-child.

When addressing a grandparent or grandchild the forms *sās* (masc) *t'sās* (fem.) are employed. Grandchildren taken collectively are called *mō'mkts*.

parent, tēswē'; parents, swē'li.  
child, me'la; children, mā'mela.  
father (speaker's own), mām; (other people's), tel.  
mother " " tā't; " " mel.  
(my) son (tel) me'la; (my) daughter (sel) me'la.

Sex is here indicated by the gender of the article compounded with the possessive pronoun 'l. Children or family, māmēlis; first child, su'ltla (me'la); second child, tū'tiss (me'la); third child, tistlqā'ies (me'la); last child, tsēā'sūkt (me'la).

Brothers, sisters, and first cousins are called by the same term, viz., skāk'. They distinguish between 'elder' and 'younger' in two ways. First and commonly by a lengthening or drawing out of the vowel when an 'elder' is indicated; secondly and less commonly, by the addition of the term sisā'sel or sitlā tel, thus: sisā'sel tel skāk', my elder brother, &c.

Brothers and sisters taken collectively are termed *s'kela'k* when younger and *sū'tletel* when older than speaker. Apparently a person's cousins were older or younger than himself, as his father was older or younger than his uncle, the relative ages of the persons spoken of not being taken into consideration. My informant explained it thus: 'If my father is older than my uncle, my cousins are all "younger" to me.'

On the death of a parent the cousinship is loosened, and cousins are thenceforward called sel tel, swilmāi'tl; or, more fully, le kai, sel (fem.) tel (masc.) swilmāi'tl; *verbatim*, 'he is dead, my swilmāi'tl.'

uncle, cwumelē'k'q or squmelē'k'q; aunt, t'scwumelē'k'q, &c.

When addressing them these terms are shortened to lēk'q.

aunt's husband	}	sqūtcā'pets or cūtcā'petc.
uncle's wife		
uncle's wife's	}	child, tē'wel (masc.), stē'twel (fem.), stētū'wel (coll.)
aunt's husband's		
brother's wife, smātū'ktil; sister's husband, tsū'tatl.		
brother's wife's	}	relations, skwo'lūis.
sister's husband's		
step-father	}	tūtūqme'la.
step-mother		
		step-son
		step-daughter

## CORPOREAL TERMS.

head	sqai'yus.	chest	sē'lis.
crown of head	k'ōēk'uluk.	stomach	kōē'la.
back of head	te'psum.	heart	tsi'la.
forehead	kwō'muls.	lungs	slakōēmā'la, spē'le-qom.
jaw	sumkai'etsum or sumqai'etsel.	bone	sām.
chin	slēpai'etsel.	hand	teā'lih.
tooth	yeli's.	finger	slu'qteis.
nose	mu'ksil.	first finger	mutase'mel = 'pointer.'
nostrils	alek'we't'eksil.	thumb	mōkwā'multeis.
point of the nose	spqō'ktsil.	elbow	somkwilā'qil.
mouth	tsā'tsel.	leg (whole)	sqē'la.
upper lip	stlēthā'itsel.	thigh	spetā'lep.
lower lip	slēpai'etsel.	lower leg	cōhwā'qyil.
throat	c'wē'lsis.	ankle joint	spusōkhyil.
windpipe	kō'kōktlil.	foot	ts'ke'hyil.
neck (fore part)	skwē'ltlil.	toe-nail	k wōqal'hyil
neck (back part)	te'psum.		
back	stlu'kawitl.	arm	tā'lū.
breasts of a woman	stlukwē'lis.	arms	tehtā'lū.
teats	cumā'.	finger-nail	k'woquoitcis.
face	tsēā'tsus.	little finger	tsāsūk'tā'lateis = 'youngest.'
side of the head	swō'ēla.	shoulder	cwēlamūla = the carrier.
hair of the head	mā'kel.	knee	skēpā'itsel.
hair of face	kwēlō'etsel.	knee-cap	kepā'lokniitel.
hair of body	kwō'los.	ankle	kwō'mokhyil.
hair of animals	tsā'i.	toes	slu'k'hyil.
tongue	tō'qteitl or tō'qcis.	big toe	mokwā'melkhyil.
ear	k'wōl.		
eye	ku'lum.		
eye-brows	tsā'mel.		
eye-lashes	tlu'petel.		
pupil of the eye	k ēqū'los.		
skin (human)	kwēlō'.		
skin (of animals)	kwēlō's te smi'yets		
(literally skin-his-the-deer, smiyets = deer; under this term all the larger quadrupeds are included).			

*Terms applied to the principal Animals, &c., known to the Tei'q'uk.*

ant (*Formica sp.*), yhā'isem.

bat (*Vespertilio subulatus*), pētspaselā'kel.

beaver (*Castor canadensis*) s'kelau'.

bear (*Ursus americanus*) (black), spāts.

" " (brown), kwēye'uq.

" " *horribilis* (grizzly), kwēcil.

bee (*Apis sp.*), sisemai'a.

" (bumble) (*Apis sp.*), mo'kmok.

butterfly (*Papilio*) (all large kinds), sēsqa'.

" " (white), pēpek'āi'sa.

" " (medium and small-sized), āpai'etsel.

crow (*Corvus caurinus*), spēpetā'l. The sound uttered by these birds resembles the sound of the word *skak* = 'brother' in Tei'q'uk. They believe he is trying to claim relationship with them when he cries *skak ! skak !*

chipmunk (*Tamias striatus*), pi'tsiya.

cougar, panther (*Felis concolor*), cwō'wa.

crane (*Grus canadensis*), smō'k'wa.

deer (*Caribaeus columbianus*), k'l'kti'la.

duck (*Anas boschas*), mauq.

dog (*Canis sp.*), skwomai'. A native species was formerly bred for the hair, which was woven into blankets, &c.

eagle (*Haliaeetus leucocephalus*), spā'kus.

" " (sp.), skwāleq.

elk (*Cervus canadensis*), kaiyē'Etc.

fly (*Pulex irritans*), tā'tetlem.

fly (*Musca domestica*), qōqwiā'ya.

" ( " *sarcophaga* sp.), qoqai'a.

frog (*Rana* sp.), pēpaho'm.

goose (*Anser* sp.), k'wōme'lakel, āqū.

ground-hog (*Arctomys caligatus*), skwē'Eka.

grasshopper (*Caloptenus* sp.), kākawat'le. Name refers to the strident noise the insect makes.

hawk " ( " " ), tsatsaklé'm; from tsā'klēm: to jump, hop.

hawk (*Accipiter* sp.) (large), Hūmq'ēmels.

" " (small), Hūmq'ēmels.

" " , sē'kēle'te.

horse (*Equus* sp.), stēkē'ya. Introduced since the advent of the whites.

jay (blue), *Cyanocitta stelleri*, kwā'ē.

kingfisher (*Ceryle alcyon*), ts'teiliā'.

lizard (*Lacertilia*), sēyā'h.

oolachan (*Thaleichthys pacificus*), swē'Ewa.

otter (*Lutra* (*Lutra*) *canadensis*), skūt'.

owl (*Asio accipitrinus*), tēlō't'muq.

pigeon (*Columba fasciata*), hāmā'.

rabbit ('jack') (*Lepus americanus* Washingtoni), skekūwā'ts.

rat (*Mus* sp.), haut.

robbin (*Merula migratoria*), s'kūkōka'q.

raven (*Corvus corax principalis*), skau'Eks.

salmon, 'spring' (*Oncorhynchus tshawytscha*), swē'itel.

" 'sockeye' (*O. Nerka*), su'k'ai.

" 'silver' or 'coho' (*O. Kisutch*), kō'kwats.

" 'dog' (*O. Keta*), kwa'lōq.

" 'humpback' (*O. Gorbusca*), hō'lia.

" 'steel-head' (*Salmo Gairdneri*), kē'uq.

" trout (*Salmo* sp.), k'ōsē'te.

sturgeon (*Acipenser transmontanus*), skwā'witc.

snake (*Coluber* Lin. sp.), E'tlakai.

snipe (*Gallinago* sp.), skūsi'a.

spider (*Aranea* sp.), kuskusitsel = 'the weaver,' from kai'sitsel = to weave.

swan (white) (*Olor columbianus*), cwo'kel.

seal (hair) (*Phoca vitulina*), ā'cu'h.

trout (speckled) (*Salmo* sp.), stēqā'te or sehā'ts.

" (white) " " slau'kwets.

weasel (*Putorius erminea*), cletsā'm.

wolf (*Canis lupus occidentalis*), tekai'ya.

woodpecker (*Picus*) (large red-headed), tēme'tlepsem.

" " (medium-sized), tsēk't.

" " (small red-headed), sitāk.

" " (small), tsu'tēm.

wild cat (*Lynx fasciatus*), s'k'tsā'mes.

wren (*Troglodytes domesticus*), tā'mia.

" " *hiemalis* "

### Glossary of the Commonest Terms used in Tei'qē'uk.

able, can, katā'stō.

able, I am, katā'stō-teil.

above, tei'teiti.

abuse (to), kēlā'tes.

I abused you, kēlatsā'ma-teil.

ache, pain, sā'im.

my head aches, sā'im tēl sqai'yus.

across, tū'kwel.

admire (to), tei'lēmit.

admit (to), kwotau'ht.

I admit, kwotau'ht-teil.

adopt (to), sk'ōmē'tl.

I adopt, sk'ōmē'tl-teil.

'my adopted child,' 'I sk'ōmē'tl.

advice (good), sē'wes.

advise (to), ai'yat or yāt.

I advise you, yāt-sā'ma-teil.

I will advise you, yāt-sā'ma-teil-tca.

afternoon, le hai teq swēyil, *or* lailau  
teq swēyil = 'the midday is ended or  
past.'

again, kelā't.

aid, help (to), mēt *or* mait.

I will help you, mait-sā'ma-teil-tea.

aim (to), mā'it.

air, breath, spā'leqom.

alder tree (*Alnus rubra*), Hē'tsēlp.

all, muk'.

alone, wehūhi'ya.

always, s'tēā', wūi'ts.

amusement, fun, ē'yis.

anchor, mēscē'itēl.

anger, stā'iyuk'.

angry, mad, smā'mitsēl.

animal, smi'yits = 'deer,' sometimes  
'bear.'

another { kelā't kwa le'tsa = again a  
                  one.

                  { te le'tsa = the one.

answer (to), lūhte'lekut.

I answer, lūhte'lekut-teil.

anybody, muk'a.

apple, kweā'p.

apple tree (*Pyrus sp.*), kweā'petlp.

approach (to), tēscē'tsut.

I approach, tēscē'tsut-teil.

arise (to), q'lih.

I arise, q'lih-teil.

arouse, qit.

I arouse, qit-teil.

ashamed, qēc'qa.

I am ashamed, qēc'qa-teil.

ask (to), pe'tāmit and pe'tū'mit. The  
first form with accent on first syllable  
is used when one is going to ask  
some unknown person the second  
when the speaker has in mind the  
person he is going to ask; thus,  
pe'tū'mit-teil-tea, Captain John, I'll  
ask Captain John (when I see him);  
but pe'tāmit-teil-tea, I'll ask some-  
body (when I get there).

asking, pe'tem, pe'tem.

astonish (to), lūwā'tl.

astonishment, slūwā'tl.

ashes, embers, ewēē'kōila.

ashes (dead), yī'stel, ewēyistel.

autumn, tem helā'lūh.

This season was marked among the  
Teil'qē'uk by the departure of the  
salmon.

awl, stl'kau'itēl.

axe, s'k'wo'kum *or* k'wo'kum.

bad, k'el.

bail (to), sē'tlent

I am bailing, ēteil-sē'tlent.

bailer (instrument), seiltēl.

bait, mā'la.

bake (to), sk'wo'lem

bark (to), klā'wels.

he barks, klā'wetēs.

bark (of tree), pelē'wus.

basket, s'tēl.

beach, ēlē'tsel.

beat, thrash (to), kwā'lekwaēitēl.

beautiful, ē'e, ē'yē.

be born (to), kwā.

bed, cwā'mut, cwē'tut.

beg (to), lūksmā'mēl.

below, down, k'lep.

below or down stream, tletlā's.

belt, cwi'umtēl.

bench, chair / tsū'listēl, tsāltcime.

                  / cwtā'sālitēl.

bend (to), pā'it.

I bend, pā'it-teil.

bent, crooked, spā'pi.

berry, tsēm.

beware (to), kwā'kweleh.

big, large, great, hēq.

billow, yā'litca.

bind up (to), qōkwē'wet.

I bind up, qōkwē'wet-teil.

birch-tree (*Betula sp.*), sū'kōml.

bird, māq *or* mauq = (duck).

„ (small), humāq.

bite (to), k'ē'kwut.

„ (a), k'ē'kwom.

bitter, sū'sequm.

black, skēq.

blackberry (trailing) (*Ribes sp.*),  
skō'lmoq.

blanket (native), swō'kwatl.

„ (modern), seē'tsum.

bleed (to), tsāluk'hom.

bleeding, tsū'iqom.

blind, k'ē'equm.

blister (a), kutsā'm.

my hand is blistered, kutsā'm tel  
tcā'li.

blood, tsū'tsēl.

blow (to), pāt.

blow! pāt-tla!

I blow, pāt-teil.

blue, smēs *or* cmēs.

blueberry (*Vaccinium sp.*), h'tcēlētc.

blunder (in speech), melmelai'ēl.

I blundered, melmelai'ēl-teil.

blush (to), kwi'mēl.

she is blushing, etemēkwi'mēl.

blunt (of tools, &c.), kel-ū'ts.

„ (of poles, &c.), kel-ū'suksēl.

„ or pointless, te'inkwoksēl.

boil (a), sk'wōtsum.

„ (to), stlātkwum.

the pot's boiling, le stlātkwum.

bold, brave, simiqol.

I am a brave man, simiqol-teil  
swē'eka.

bore (to), cālt.

I bore, cālt-teil.

borer (instrument), cēlewī'titēl.

borrow (to), tē'tlā.

both, yäsil(E)-teit.

we'll both go, yäsil(E)-teit-läm-tca.

bottle (modern), ewilämä'la.

„ (made from salmon skin),  
ewilesä'la.

„ (made from sound of fish),  
hiqolä'wa.

„ (made from bear-gut), k'u'k'e  
cwilesä'la.

bottom, cū'Eteilit.

bought, ne-si'tla.

I bought, ne-si'tla-teil.

bow (to), lē'akwusum.

I bow, lē'akwusum-teil.

bow (a), tō'qwäte.

bowels or guts, k'uk'e'.

bowl, ckä'kelum.

box, k'wä'k'qa.

boy, swēkā'tl.

boys, wōekā'tl.

braid (to), tēmē'ht.

branch (a), tsäi'qt.

bread, sepli'l.

break (to), (strong rope, &c.), tuk'Q.

„ (wood, &c.), luk'Q.

„ (or split into two flat things),  
puk'Q.

„ (or split round things), suk'Q.

split it into two! puk'watla!

break up, destroy, kelkelē't.

breathless, winded, tī'stēcāstēl.

bridge formed from small log, cūta'tēl.

„ „ „ big log, cūta'tl.

bright, dazzling, klau'ekum.

bring (to), mi'stuq.

„ back (to), k'e'lstōq.

I will bring it, k'e'lstōq-teil-tca.

broken, spēp'uk.

brush, auqtēl.

buck-skin, ä'qelkel.

build (to), sēu'tuom.

bundle (a), tsē'um.

burn (a), tsäk'.

„ (to), yu'kut.

burnt (an object), yuk'Q.

hurnt up, seq.

bury (to), pilt.

bush (small), q'qel.

„ (big), tsu'tsakut.

button, stlukēlē'stel.

button-hole, slū'tlukēlē'stē'la.

buy (to), ē'lekut.

he is buying it, ē'lekus.

by-and-by, qōa'tsēā.

call (to), tām.

calm, quiet, slē'k'wēl.

can, able, katū'stō.

I can, katū'stō-teil.

candle, slucyēl yēekwēyil, or shortly,  
sluq yēekwēyil = marrow of the thigh  
bone. When the natives first saw  
tallow candles they thought them to

be sticks of slucyēl, or marrow, and  
attempted to eat them, hence the  
name.

cane (a), kwēlkē'lum.

canoe, slukwē'tl.

camp, k'e'lemēl.

careful, tsehē'tsut.

I am careful, tsehē'tsut-teil.

carrot, hā'wēk (name of a native root  
resembling a carrot).

carry (to), kwilā't.

carve (to), qōē'tsl.

carving (a) portrait, qōē'tsl.

cast, throw (to), lēmi'tstōq.

catch, take, kōt.

cedar (*Thuja gigantea*), hāpai.

cellar (or root-house having sloping  
roof), skautsā'la.

„ (native, a hole in the ground  
with flat roof), skwāmā'la.

certain, sure, spē't, käl.

chair, tsäi'listēl, tsältehmēl, cūtsä'litsēl.

change (to), ēyū'kut.

charcoal, p'etst.

chase (to), run after, ai'stēm, wāwē't-  
letēl.

cheap (to buy), se'miya.

„ (easy to acquire), li'luk.

cheat (to), ēhai'eluk.

chew (to), tsim.

„ it, tsät.

chief, slū'm.

„ (war), stā'lmīq.

chiefs (collect), yesiā'm.

two chiefs, siyā'm.

child, slē'liketl.

chip, tē'mēl, k'ō'k'mēl.

choke (to), by external pressure,  
kwumtā'lt.

„ „ by swallowing, tuk'qē'les  
I am choking, tuk'qē'les-teil.

he's choking, lē tuk'qē'les (tē tsa).

chop (to) with axe, tā'kwels.

chop or fell a tree, yā'kut.

he's chopping down the tree,  
yā'yekuls.

cinders, pai'tēp.

circle (a), stēlū'ku.

clay (pipe-clay), stau'ok'.

clear (of water), lūqai'yim.

„ (of sky), luk'aak'.

climb (to) (a tree), k'wē.

„ (a mountain), k'wē'ekel.

close, tēsu'tsut.

come close, mē'tla tēsu'tsut.

cloud, cūatsitel.

coffin-box, sinā'kwa.

cold, qaitl qait

comb, slitse'mēl.

come (to), mē

„ arrive, tūteit

I am come, teit-tūteit

companion, comrade, stē'ya.

compassion, pity, tsō'kamit.



compel (to), tce'cit.

I will make him go, tce'cit-teil-tea-lām.

contest, race, ā'wiltel.

consider, recall (to), hā'kwilis.

cooked, ripe, kwel.

corpse, spālakwē'tsa.

cottonwood, tekwo'lp.

crab-tree, kwēap.

crooked, bent, spā'pi.

very crooked, spī'pi.

crush (to), klēek't.

crutch, staff, kau'a.

cruel, kulūt.

he is a cruel man, kulū'tes te swē'ka.

cry (to), qām.

current, leqō'm.

cut (to), kh'tsut.

dagger, cūmā'tistel.

daily, every day, mok' swā'il.

dance (to), skwāiē'lii, mē'tla.

dancer, lukskwāiē'lii, luksmē'tla.

damp, teā'tetcum.

dark, tsūt.

darling, dear (applied by a mother to her baby boy), ēyē'sik.

" " (applied by a mother to her baby girl), ēyēs.

dawn, mētā'wil, mūtā'tewil.

daybreak, luksā'lāwil, mēwā'wiyil, mēwē'yil.

day, swē'yil.

decayed, pā'kwetset.

deceive (to), kē'kelāk.

deceiver (a), lukskē'kelāk.

dead, skā'kai.

deaf, klu'k-wila.

deep, lū'stlep.

deer-hide, ā'qelkel.

descend (to), klēpē'l.

descend (to) a flight of steps, cū'tlepel.

desire, wish (to), stlē.

'I want some water,' l-stlē kwa'ka.

'I want to drink,' temētitel kwa'ka.

'I'm dry,' skā'lelectel.

destroy, break, kelkelē'lt.

devour, li'piybum.

difficult (to do), klē.

different, lūts.

dig (to) with the hand, haukqē'ls.

" " a stick, &c., skā'luq.

dim, stlā'tli.

dirty, supq.

'dirty-face,' su'pqos; a nickname.

disappear (to) suq, le suq, 'he's gone.'

suqsuq-teuq, you disappeared.

suqsuq-teil, I disappeared.

dish, trough of cedar, skwe'lstel.

dish (small) of maple, kamō'molp latse.

dish, hēq lā'tsul = big plate.

disappoint (to), māl̄k.

you disappointed me, mēl̄kelsā'tl-teuq.

I disappointed you, mēl̄kasā'ma-teil.

discover, find (to), sukelau'q.

I found a gold mine, le-teil-sukelauq te gold mine.

distribute (to), ā'um.

I will distribute it, ā'um-teil-tea.

dive (to) lu'kēm.

diver (a), lukelu'kēm.

diviner, seer, u'lia.

dizzy, se'lus.

door, cūte'ketel or cūte'k' tel.

down of geese, &c., skā'yus.

drag (to), qō'k-wet.

dream (coherent) u'lia.

" (incoherent), alu'lia.

" 'totem,' su'lia.

my dream 'totem,' l'su'lia.

drop or fall down (to) of person, tsulk'.

" " of object, we'tsutl.

drown (to), kwoss.

he's drowned, kwoss kwēsū'.

drum (a) made from skin, kwā'tqum

kāwi't. This instrument was formed very much like a tambourine.

drum, board and stick, kāwi't.

each, te letsa = the one.

earth, temu'q.

eat (to) etitel, li'pik.

he is eating it now, le ci'lpikes or li'pikes.

easy (to get), li'luk.

echo, swilwā'lām.

eddy, tite'm.

elder tree (*Sambucus racemosa*), kwai'kelp.

enemy, cemā'l.

enough, hai.

I have had enough, or I have finished, teil-hai.

enough, lots, muk.

muk-teil, I have lots.

enough, lets = 'no more.'

escape (to) of an animal from a trap, sewe'ls.

" of a man or slave, klē'ū.

evening, qulai'elt.

expect (to), kōkwo'tskwots.

I expect, kōkwo'tskwots-teil.

extinguish, put out (to), tlu'kwilt.

fade (to), ē'k-wom.

fall (to), hē'lem.

fall, stumble (to), tselk.

famine, tem kwā'i = hungry time.

I am hungry, kwā'kwāi-teil.

far, teāq.

fasten (to) xē'sit.

fat, lās or los.

fear, sīst.

I am afraid, sīst-teil.

fearless, aua sī'si-teil = no fear I.

feather, celts.

feel (to), kutqEt.

fell (to) a tree, jā'kut.

yā'yekuls, 'he's felling a tree.'

fern (*Pteris aquilina*), pitā'kum.

fern root, " " sūak.

fight (to), aitel.

file (a), sū'mels smält = a grinding-stone.

" (to), hai'ekult.

fill (to), letsut.

find, discover, sukelauq.

I have found a gold mine, le-teil-

sukelauq te gold mine.

finish, complete (to), bai.

fir (red), lā'ietlp.

" (white), tālq.

" (Douglas), k'ok wā'yelihiyetlp.

fire, hai'uk.

fire-place, swā'ekōila.

firewood, ci'ātl.

fire-drill, cū'lecp.

make a light, cū'lecp-tla.

fish (to), sū'tsak-wai.

I am fishing, ē-teil-sū'tsak-wai.

fish, sū'kwai.

fish-bone, sū'walis.

fisher (a), su'k'sāk' wai.

flame, cwā'tekum.

flat, lek'ē'lup.

flesh, siē'uq.

float (to), pepā'k'q.

flood (a), tēm kākā = water-time.

flow (to), lehō'm.

flower (a), spā'kum.

fog, skwō'tum.

follow (to), teielat.

teielat-es, he's following after, or

he's coming behind.

food (ordinary), se'thetl.

" (left over from a meal), skē'lām.

ford, cukuksaqom.

fragrance, ēyā'lekup.

freeze (to), pē'witēm.

fresh, qaus.

finger, ēlu'qel.

fun, amusement, ē'yis.

gamble (to), lēlāhū'l.

I gamble, lēlāhū'l-teil.

gambling-stick, sEhū'l.

gather, collect (to), k'epu't or k'pu't.

ghost, spirit, palakwē'tsa.

girl (little), seliū'tl.

" (young), k'āk'ā'mi.

girls (little), siseliū'tl.

" (young), k'āk'ā'lami.

give (to), akwust, ā'am, sisyu'qtca.

glad, hēluk.

gloomy, kē'lus.

glove, tskwā'letsa.

good, ē, ē'yē.

good-bye, lēmā'wus.

grass, sū'qel.

great, large, big, hēq.

greedy, qō'mutsel = 'quick mouth.'

green, skwai.

grind (to), sharpen (of edged tools),  
yu'kust.

groan (to), ā'elsut.

" (a), ā'lsut.

grow (to), tsē'sum

group, sk'ekē'p.

grumble (to), kokwelkwālem.

you are grumbling, kokwelkwā-  
lemteuq.

guide, direct (to), ē'wes.

guide (a), ē'wesaihi.

gum, pitch, kwē'eq

hail, sk-ūk-was.

Term has reference to noise made by  
the hail falling on their roofs.

handsome, aiya'miq.

hard, k'liq.

harden (to), k'leqe't.

hark, lō'hlelām.

harrow, rake, sqē'apē'lep.

hat, yā'suk.

hats, yā'lsuk.

hate (to), hē'qetsel.

I hate you, hē'qetselmesū'ma-teil.

he, him, tōtla, tesā'.

heal (to), ā'yeluit.

healer (a), ā'yeluitsamiq.

hear (to), tsatsklām.

heavy, qō'tus.

help, aid (to), mēt or mā'it.

I will help you, mait-sū'ma-teil-tca.

helper (a), mē'tel.

hemlock-tree, mēleme'tlp.

hiccup (to), hī'ketl.

This term has a suspicious resem-  
blance to the English; this is due  
simply to the fact that both are  
imitative of the sound.

hiccup (a), s'hi'ketl.

hide (to), kwākwū'l.

I am hiding, kwākwū'l-teil.

" an object, kwā'lihi.

hill, skwākwep, smā'melit.

hire or engage a person, yū'k'met.

I will hire you, yū'k'met-sū'ma-teil-  
tca.

hold (to), kwili't.

hole (round), skōkwū'.

" (long), skōqwē't.

hollow, cwō'tkōal.

hook (fish), tlu'k'qtel.

home, cwāmets.

homesick, tātakwē'imel.

hop, jump as a grasshopper, tsū'kleem.

horn, tsé'etEl.  
 hot, warm, küakwus.  
 house, lä'lem.  
 houses (collect.), lelä'lem.  
 row of houses, stela'utQ.  
 house (small), lé'lem.  
 howl (to), k'au.  
 " (a), sk'au.  
 huckleberry, skä'la.  
 hug (to) around the body, kälüwet.  
 " around the neck, kälust.  
 hurry (to), qom = quick, sharp  
 hunt (to) large game, kutl, ahä'wa.  
 " small game, e'kwalah.  
 husband, swä'kuts.

When addressed by wife she calls  
 him *lau*.

I, té elsa.  
 ice, spē'ü.  
 Indian, qu'l'mūq.  
 infant, skä'kela (collect., hä'kela).  
 instruction, learning, sē'wes.  
 interpret (to), qē'tsekēl.  
 invite (to), am.  
 itch, tlä'tlets.

jealous, täiq.  
 joke (to), skökwekak.  
 I am joking, skökwekak-teil.  
 journey (to), lekä'lekel.  
 " (a), lekä'lekel.  
 jump, hop, as a grasshopper, tsä'klem.

'keekwilli-house,' skeme'l.  
 keep (to), kwila't.  
 kettle (of basketry), sk au'stel.  
 " (of wood), sēma.  
 kind, k-wä'kwel.  
 kiss (to), mu'kwetsel.  
 " (a), smu'kwetsel.  
 knead (to), tsä'ium.  
 kneel (to), skutlqäm.  
 knife (small), slä'st'sel.  
 " (large), tlä'tstel.  
 " (pocket), hē'he ek = 'breaking'  
 knife.

knit, stä'tikel.  
 knock (to) at a door, kwä'kwōtsen.  
 " (to) or strike, kwō'tesem.  
 knocking (a), kwä'kuäkwels.  
 know (to), tläke'lūq.

ladder, skwē'tel.  
 lake, qā'tea or hä'tea.  
 lame, kākahyl = sore foot.  
 land, earth, temu'q.  
 language, skwel'tel.  
 lantern, torch, slä'kut.  
 large, big, hēq.

laugh (to), lēyem.  
 laughing, äle'lium.  
 lay oneself down (to rest), tlä'kasut.  
 lazy, sō'mit.  
 he's lazy, sō'mit, tō'tla.  
 a lazy boy (little), sāmā'mit.  
 you lazy boy, sāmā'mit-teuq.  
 leak (to), pēpoq, skuälä'tsyuq.  
 It's 'eeking, pē'pūqom.  
 leaf, tsä'tla.  
 lean, thin, stits.  
 leap (to jump over), tsätlämits.  
 learn (to), tält.  
 learning, tatē'il.

" instruction, sē'wes.  
 learned, té'luq.  
 leather, kwe'lo.  
 leave (to go), ä'yil.

I am going { le-teil-ä'yil.  
 { qetl-lam-teil.  
 lend (to), tsu'tla.  
 length, stätetl.

Literally this term means a 'fathom'  
 or the span between the out-  
 stretched arms of the average man  
 from the tip of the second finger  
 of one hand to the tip of the cor-  
 responding finger of the other.  
 The intermediate lengths are the  
 $\frac{2}{3}$  fathom, called *slä'maqut te tätl*,  
 and the  $\frac{1}{2}$  fathom, called *skütwe'lis*  
*te tätl*. These are respectively got  
 by bending one forearm towards  
 the chest and measuring from the  
 point of the elbow across to the  
 tip of the finger of the other hand  
 as before, and by putting one  
 hand to the centre of the chest  
 and measuring from this point  
 to the finger of the other out-  
 stretched arm, as in the other  
 instances.

level, smooth (of the ground), luk-ē'lup,  
 ēyē'lup.

liar, cūmä'tsilkel.  
 lice, mi'qtsel.  
 lick (to), tsē'met.  
 lie down (to), ä'qets.  
 life, eē'yes.  
 lift up (to), qē'liu.  
 light (daylight), stä'tü.  
 " (of moon), s'kwehyäs, slē'kelts.  
 " (of stars), cūeau'kq.  
 " (of torch), slä'kut.  
 " (of weight), qā'qa.  
 lightning, qēlu'k't.  
 line, stē'hyum.  
 litter, rubbish, skē'lep.  
 little, small, ämē'mel.  
 live (to), äi'yilūh.  
 liver, tsu'lem.  
 log (in the forest), s'yä'uk.  
 " ( " water), kwetlä'i.

logs, kwetlkwetli.

" a jam of, s'tuk'tuk.

lonely, hä'hē.

lonesome, stätč'l.

long, k-lāk't.

lose (to), ē'k'q.

loud, luksgē'akel.

lover, ts'ā'i, s'ya.

lump (a), skwāmōq.

lungs, spē'leqom.

man, swē'eka.

men, siwē'eka.

maiden, k'ā'mi.

maidens, k'ā'lami.

marrow slucyel.

make (to), sēt, çēt.

maker (a) in action of formation, te

swäs slai's = *verbatim*, the his work;

when task has been performed, le hai =

*verbatim*, he has made or finished it.

maple (white) (*Acer macrophyllum*),

k'emō'etlp.

" (vine) (*Acer circinatum*), si'tselp.

married man, sū'atcūk [swē'ka].

" woman, swā'wākuts [slā'li].

mark (to), çätst.

marsh, luqma'melits.

" (cranberry), mā'kwom.

mask, sqōi'eqē or sqōi'eqi.

mat (for bed), slā'qel.

" (for floor or seat), tlā'k'elstel,

cūtlā'k'elstel.

match, cū'lecp = name of an old native

fire-drill.

cū'lecp-tla ! make a fire or light !

mate, sk'ā'hyil.

me, te elsa.

mean, slāts.

measure (to), cūčqelē'mels.

" (a), qēlem.

meat, smi'yits.

medicine, stelmūq.

meet (to) if coming from same starting-

point, k'ā'k'ā'tel.

" if coming from different

starting-points, luk'smāstel.

melt (to) from action of sun, yēt.

" fire, yē'tet.

mend, patch (to), powē't.

message, yā'tsēlem.

midnight tuk slāt.

mind, skwā'lawel.

mine, 'l swā, te'l swā.

miss (to), ukwēluq.

mistake (to), melmel.

" (a) (in speech), melmelai'çul.

mix (to), mu'lekwt.

mock (to), lōqōhā'kut.

moccasins, stlū'kenyil, ske'lehyil.

moon skwe'hyās, slekā'ts.

morning, lä'tetl or lä'teq.

come in the morning, mē'teq lä'tetl,

or shortly, lä'tetl-teuq.

morning star, wāwē'l-kō'asel.

mound, heap, skwā'kwep.

mount (to), tsēē'lem.

mountain, sismā't.

move (to), tāih.

" some part of the body,

slowly, kai'eqsut.

" all parts of the body, quickly,

kwēk'lutsut.

" from place to place, sila'latl,

te'tekel.

much, many, kaq.

murder, kwā'lōs.

murderer (one person only killed),

kwā'lōs.

murderer (several persons killed) kwil-

kwā'lōs.

muscles, kleē'mel.

naked, tlāwē'tsa.

name, skwih.

narrow, kwač'ek's.

near, next, stete's, tūte's.

needle, pe'tstel.

needy, poor, s'tesa's.

net, swe'ttel.

next, s'pātllē'ek; *verbatim*, none be-

tween.

night, slāt.

no, au'a.

not, au'a.

none, aui'ta.

noon, tuk swē'yil.

now, tela, kā'is.

Just now, kāis.

nut, s'çētsum.

offer (to), ā'kwet, sū'tust.

My informant told me the latter term was not true Teil'qē'uk but Snanaimo; but as Snanaimo is a Halkōmē'lem dialect we may see in the term ā'kwet an original Teil'qē'uk word. It is likely that many old Teil'qē'uk terms will be found in my collection.

old, clā'lekwa.

old man, clā'lekwa (te swē'eka).

old woman, clā'lekwa (se slā'li).

orphan, we'lem.

outside (of anything), sut'lkā'lawetl.

" (a door), sut'lkā'tsel.

paddle, k'u'mel.

pail (water), ckām, skwā'wes.

pain, ache, sū'im.

my head aches, sū'im tel sqai'yua.

paint, clā'tkels.

paint (to) a picture, &c., qōē'tsi.

parents, cwā'li.

pass (to), yEh'e'ls.  
 patch, mend (to), pōw'e't.  
 path, trail, kyäktl.  
 paw, ts'k'e'tsis.  
 pay back (to), what has been borrowed,  
 lau'wilite.

pay (to), ká'weflTEL.  
 peel (to) bark, &c., Hl'pit.  
 " " roots, &c., Hipá'lst.  
 peep (to) through a hole, ts'e'tsekus.  
 " " from behind a tree, &c., luk-  
 wi'lewil.

penis, ci'la.  
 people, mist'e'ūq, tE m'st'e'yūq.  
 perhaps, yū'swa.

perhaps I'll go, yū'swa, kwa lām tE  
 elsa.

perish (to), tEkQE'tlsetl.  
 pipe-clay, stau'ōk.  
 stētauōk = place where the clay is  
 found.

pitch, gum, kw'e'Eq.  
 plate, lá'tsul.  
 play (to), āwā'lem.  
 I am playing, āwā'letcil.  
 Pleiades (the), s'e'la.

point (to), mā'tes.  
 poison (to), kā'iyil.  
 poison, kā'iyil.  
 poor, needy, s'tesa's.  
 portrait, photograph, Qōc'tsl.  
 power (physical), skwo'mkwom.  
 prick (to) once, ts'k'Et.  
 " " repeatedly, ts'k'ts'k'Et.  
 protect (to), tēā'tlamet.  
 proud, smā'tsil.  
 push (to), Hetsu't.

quarrel, tā'iyukTEL.  
 quiet (opp. loud), k'wā'k'wel.  
 quiet, calm, slē'ek'wel.

race, contest, ā'wiltēl.  
 rain, slēmō'q.  
 rake, harrow, sqēk'apē'lep.  
 raspberry (black), tsilkā'ma.  
 " ('red-cap'), t'qum.  
 " (salmon-berry), elē'la.

raw, qēts.  
 recognise (to), pi'telūq.  
 I recognise him, pi'telūq-teiltō'tla.  
 red, ckwēm.  
 red-hot, kwā'itqum.  
 reject (to), qoskō'ts.  
 remember, consider (to), hā'kwilis.  
 rest (to), kau; take a rest, kau-tcūq.  
 rest, lie down (to), tlā'kasut.  
 return (to), k'ā'lsut.  
 revive (to), sā'wlyEs.  
 reward (to), kā'wit.

I will reward him, kāwit-teilt-tē  
 tōtla.

rib, lū'wEq.  
 right, good, sēsē'.  
 ring (a), clū'lumtsis.  
 ripe, cooked, kwel.  
 ripple, yū'tk'um.  
 lots of ripples, keq yū'tk'um.  
 river, stā'lō.  
 roast (to), skwE'f'm, kōa'sit.  
 " on a wooden gridiron, kē'p'Em.  
 rob (to), kält.  
 robber, kē'lkEL.  
 rod, hā'teistEL.  
 roof, sē'kētsEL.  
 root, kwo'mloq.  
 rope, stē'qim.  
 rose (wild), kälk'.  
 round, Hilkwā'ls.  
 rub (to), yetlk'ut.  
 rubbish, litter, skē'lep.  
 run (to), qumyū'lem.

safe, selä'.  
 sail (a), pā'tel.  
 salt, tlā'tlem.  
 salty, tlatlā'tlem.

N.B.—Although the salt of com-  
 merce was unknown to the  
 Teit'qē'uk, this is an old Salish  
 term. The word was formerly  
 applied to the peculiar taste of  
 fish when cured in a certain  
 way, that is, by smoking them  
 at intervals instead of continu-  
 ously. Treated in this way they  
 are said to have a salty flavour.  
 The expression was also applied  
 to the taste of birds when roasted  
 immediately after killing.

same, austēā'.  
 sand, siē'tsum.  
 salutation (a), haiyāwEtl = 'may you  
 be well.'

lāmāwEtl = 'god speed.'

The former is used between per-  
 sons when they meet. The latter  
 is said by your host when you  
 are leaving the house. Your  
 reply is haiyāwEtl.

save, heal (to), ā'yelūht.  
 say (to), qut.  
 scald (to), tsū'k'ut.  
 scald, burn (to), tsūk'.  
 scalp, kwE'f'wok = 'head-cap.'  
 scar, k'ā'itl.  
 scold (to), sWE'lmūt.  
 scrape (to), ē'EgEt.  
 scratch (to), Hē'put, qē'k'utsut.  
 scream (to), kwā't'sum.  
 search, seek (to), yā'luk't, sā'wok'.  
 sea, k'wā'tkwa.  
 seed, spēls.  
 see (to), kwatc.

seize (to), tsEklu'met.  
 sell (to), qai'Em.  
 selfish, skwē'ekwi.  
 send (to) a person, teici't.  
 send (to) an object, lE'piti.  
 sent (thing sent), slE'piti.  
 'send it away,' letlā'm.  
 sew (to), pā'pEts.  
 shadow, shade, stā'tel.  
 shake (to), qī'cit.  
 shallow, cā'ik'Em.  
 shame, qēqalā'i'His.  
 shaman, sqelā'm, o'lia, yē'u'wa  
 sharp (of edged tools), ēyū'ts.  
 sharp (point of pole, pencil, &c),  
 ēyū'suksel  
 sharpen, grind (to), yu'kust.  
 sharpen (to), ēyū'ts. This expression  
 differs from the other in that no  
 suggestion as to the manner of sharp-  
 ening is conveyed. Yu'kust means  
 to sharpen by *grinding*.  
 shave (to) (wood), qī'pet.  
 she, her, sēla, sēsū', qō'tla, or sō'tla.  
 shine (to), klan'Ekum.  
 shingle (for roofing), se'ketsel.  
 shoot (to), kwil'it or kwil'it.  
 short, teiltē't.  
 shout (to), tām.  
 " (a), stām.  
 shove (to), haukē't.  
 show (to), kwē'tsuq.  
 shrink (to), kē'ip'set.  
 shrub, qī'qel.  
 shut (to), tēka't.  
 sick, ill, kā'kai.  
 sight, skwāts.  
 my eyesight, tel skwātkwāts.  
 silent, tsū'tsauq.  
 I will be silent, tsū'tsauq-teil-tca.  
 simple, easy (to get), lē'luk.  
 " (to do), kē'ka.  
 sing (to), stē'lem.  
 sink (to), mē'uk.  
 sit (to), u'mut.  
 sit down, u'mut-tia. It is interesting  
 to remark that this same expression,  
 only with the accent on the second  
 syllable, is also employed to bid a  
 person 'get up,' when lying on the  
 bed or ground; thus: umu'tla, 'get  
 up' or 'sit up.'  
 skull, tsā'mok.  
 sky, swā'iyil.  
 slap (to), tlā'kwut.  
 slapping, tlā'tlakwut.  
 slave, skwē'ts.  
 sleep (to), ē'tut.  
 sleepy, ē'tutEm.  
 slide (to), kē'EqEtsult.  
 " (a), skē'EqEtsult.  
 slip (to), kē'kem.  
 slow, ai'yim.  
 smart, quick, qom.

smell (to), hā'kwut.  
 " (a), kā'kwum.  
 smother (to), kēpā'itsetEm. This ex-  
 pression is applied also to the tying  
 up of the mouth of a bag or sack.  
 smile, smā'tsel.  
 smoke, spā'tiem.  
 snail, kām'tlia.  
 sneeze (to), hā'sem.  
 " (a), s'hā'sem.  
 snore (to), qē'kwom.  
 snoring, qē'Eqēkwom.  
 snow (to), yē'yuk.  
 " syē'yuk, mā'ka.  
 snow-shoe, teiliawūnyil.  
 soak (to), tlē'tkēt.  
 sock, teā'qitūyil.  
 soft (easy to break), hu'pkum, kē'Eka.  
 " (to the touch), lē'akwom.  
 sold, qā'qium.  
 solid, s'tēse'wel.  
 sole, cūā'tseel.  
 some, telē'uk, kwe.  
 song, tē'lem.  
 soon { te la kais = 'now,' 'this time.'  
 { au'a hē'tsis = 'not long.'  
 soot, kwā'tcep.  
 sore, blister, kwakwā'teis.  
 'I've blistered my hand,' kwakwā'-  
 teis-teil tel tēli.  
 soup, clop.  
 sour, tū'tletsum, sū'sEqEm.  
 sow (to), pōls.  
 sowing seed, klī'pkels.  
 spawn, kēlu'q.  
 sparks (those that fall in white flakes),  
 tekwā'tsep  
 speak, tell, talk, say (to), skwel.  
 spine (of the body), s'q'wālisEwē'ts.  
 " (of a fish), s'q'wā'lis.  
 spinal cord, kwā'tiēla.  
 spit (to), sqē'tlca.  
 'spit it out,' sqē'tl-tla'.  
 splash (to), slū'tetem.  
 splinter, yhe'tses.  
 split (to) (a pole, &c.), suk'q.  
 " " (a block, &c.), pē'uk'q.  
 " or broken object, spēpe'uk'q.  
 'it is split,' spēpe'uk'q.  
 spoil (to), kelkē'l.  
 'I've spoiled it,' kelkel(E)-lūq-teil.  
 'he's " " kelkel(E)-lūq-es.  
 spoon, ladle (of wood), klā'awetl.  
 " " (of horn), qā'lo.  
 spot, stā'luk.  
 sprain (to), t'a.  
 'a sprained foot,' t'a-Hyil.  
 spring (season), tem kwē'les.  
 sprinkle (to), tlu'tist.  
 sprout (to) (from stem of tree), tsē'Em.  
 " " (from root), kwā'kel.  
 " " (said of buds), tutletsē'lem.  
 spruce-tree (Picea), skutlp.  
 square, silti ā'kel.



squeeze (to) (between the hands),  
pē'tsut.  
" (between the shoulders  
or body), klē'ek-ut.  
" (anything that burs's, as  
eggs, &c.), mō'k-ut.

squint (to), spīpā'iylis.  
squirr " tā'litsum.  
stale, slu'k'āi.  
stand (to), tlēhē'lih.  
star, kwā'sil.  
stare (to), kwā'kwāteitis.  
starve (to), qāils.  
steal (to), kāl.  
steam, spā'leqem.  
step (to), tā'tekilem.  
" (a), cit'sitsa'kilem.

steps, stairs (said when at the top looking  
down), cū'tlepēl; when at the bottom  
looking up the term is cūkūkū.  
stew (to) ('Irish' fashion), kwelst.  
'I stewed this,' tla skwelst' tē elsa,  
*verbatim* 'this is stew the me.'

stew (a), skwelst.  
" (to) meat, skwelem.  
stick (to), klē'k-ut.  
sticky, tu'ktūk.  
stiff, tsuts.

string, kwilīh = 'to shoot,' has refer-  
ence to string of the bow.

stink, stench, pe'pitsum, k'e'lekup.  
stir (to), kwē'ek'lst.  
stone, smālt.

" diminutive form, semēle't  
stoney, smamā'lt.  
stoop (to), kupā'sem.  
stop (to), klelu'q.  
straight, tsuk.  
strange, lāts.

stranger, aui'ta lēs, tēlcak'q = 'very  
far off'; the latter term is employed  
only when the speaker knows the  
stranger has come from some distant  
village or place.

"strawberry (*Fragaria sp.*), sēya.

strap, muqelmēl.  
stray, wander (to), mi'lemil.  
stream, stā'telō (dim. of river).  
strength, power, cwī'm.  
stretch (to), ā'tet.  
strike (to) (with stick, &c.), kwā'kwot.  
" " (with hand), tlā'kwot.  
" " (by throwing something),  
lā'mit.

stripe (a), skwākwotōwē'te.  
strong, aiyi'ma.

stumble (to) (over a stick, &c.), tluk 'tl-  
yil.  
" (over stump, root, &c.),  
tsā'iukyil.

stump, sk'ehū'p.  
stutter (to), lūksēte'te.  
stutterer, "  
summer, tem kwā'lakwes.

suck (to), k'mā'.  
suck, darling! k'mā'tla ē'yēs!  
said by mother to her infant.

sun, slā'kwum.  
sunbeam, swēl or swēil.  
sunrise, piluk' (tē slā'kwum).  
sunset, t-auq " "  
sure, certain, sēē't, k'āil.  
'I'm sure,' k'āil-teil.

surprise, astonishment, lūwā'tl.  
" (with sense of joy), neqaiyō'-  
wel.

swallow (to), mu'kat.  
swear (to), kele'tsil = 'evil mouth.'  
sweat (to), iyā'kwum.

" , perspiration, siyā'kwum (cf.  
slā'kwum = sun).

swell (to) (at the stomach), ketce'tem.

" " sqe'tem.  
sweep (to), ēqētsut.  
sweet, k'ā'ketem.  
swim (to), tē'tcem.  
swimming, tē'teitem.  
swift (of running water), leqō'm.  
" (of animals, &c.), qō'mqōm.  
swing (to), kē'ta.

taciturn, silent, aui'ta skwel'tels.

tail, slepe'lits, tlepelatstel.  
take (to), kōt.

he took it, kōtes.

tale, skwe'lkwel.  
talk, tell, speak, skwel.  
tall, tluktū'mitst.  
tame (to), kwā'k wel.  
taste (to), t'āt.  
tattler, kwelkwel.  
teach (to), ē'wis.

I will teach you, ēwes-sā'ma-teil-tea.  
tear (to), qut.

tearing, qutqu'tet.

tear (*lacrima*), skās.

tease (to), hē'ūtselāk.

tell (to), yi'teust.

telling, yi'tsem

tell (to) a story, kwe'lkwel.

you tell a story, kwe'lkwel-teūq.

tent (of matting), slāwelau't, kā'lemel.

thank (to), ts'ēt.

that, tē sā' (masc.), sēsū' (fem.) tē  
lē ti.

thaw, melt, yet.

it's thawing, yet.

he is thawing it, yētētes.

melt it! yetē-teūq!

the, tē (masc), sē(fem.).

thee, thou, tē lūa.

there, ē'kwē.

they, them, tō'tla-lem, yesū', tla'tlem

thick, petlā't.

thief, kelkel.

thin, teinē'l.

think (to), tālt.

thirst (to), sk'ā'kēla.

this, tē la, tē ē la.

thrash (to), kwā'lekwa'ietl.

thunder, qōkqā's.

throw, cast (to), lēmi'lstoq.

throw away (to), ē'kwut.

tickle (to), sē'tēm.

tie (to) a knot, kē'sit.

" up a bundle with string going round it in different directions, si'ēletst.

" up a bundle with string going round the centre only, leqōk-wē'wet.

tired, weary, kē'sel.

to-day, tē la wai'yil or wē'yil.

to-morrow, weyil's-tea.

tooth-ache, yilyi'lisem.

torch (when carried in the hand), slā'kut.

torch (when stationary in house), yē'ekwēil.

'light the torch' (or lamp), yekwo'-kēla sē yē'ekwēil.

touch (to), pi'yit.

track (to), ckē'ēlet.

trail, path, kyūktl.

trap (to) (fish), siyā'kēm.

" (for fish), siyā'k.

" ('fall,' for animals), tē'tēl.

" (pit, for animals), lē'pa.

In digging these they always constructed a V-shaped bottom, so that the animal's legs were forced together, and it was consequently unable to leap out.

" (noose), qē'eqakōs.

" (spring made by bending a sapling) cistēkē'l.

travel (to), lekū'lekēl.

tree, skūt.

tremble (to), tlā'tq'tēm.

trip (to), tlū'kōksel.

try (to), tāt.

I will try, tāt-teil-tea.

tumble (to), tsēlk.

turn (to), said of person, tsā'lisem.

" " said of things, qēlst.

twilight, lē tsai'yil or tlai'yil.

twist (to) (large things), qēlst.

" " (small " ), qēlstē'wut.

ugly, kē'la, kēl.

uncover (to), kwē'ēlitet.

under (a thing), sl'pā'lewētl.

" (the ground, deep down), tlup.

understand (to), tātē'lūq.

undress (to), tlūsū'm.

uneven, rough, smētimetlkwē'lep.

unfasten, undo (a string, &c.), yu'qwot.

" " (a bundle), yu'qwoletst.

" " (one's clothes), yuqwo-lēsum.

unfasten, undo (gate, door, &c.), luqē-yu'qwot.

unripe, au'a kwēl, *ad litt.*, not ripe.

" qēts.

*Ursa Major*, krai'yē'its = 'elk.'

The Tei'qē'uk regarded the 'Great Bear' as an elk which wandered round always in the same circle. They told the hour of the night by it.

village, yē-qē'lemuq.

voice, skwēl.

vomit (to), hai'yut.

wade (to), cē'eqēm.

wait (to), ā'limitst.

waiting, ā'limitēl.

wake (to), qī.

walk (to), ē'mih.

wall, tā'mēl.

wander, stray (to), tēnqteu'q.

war, qē'lūq.

warm, hot, kwā'kwes.

wart, su'pōel.

wash (to), sōqūt.

watch (to), kwē'ek-tlāt.

water, kā.

wave, billow, yā'litca.

we, us, tē tlēmētl.

weak, k'ēkelām.

weary, tired, kē'sel.

weave (to), kai'sitsel.

wedge, qēhē't.

weed, sku'lep.

weep (to), qām.

weir (for fishing), siyā'k.

when, tēm tām.

when was that made? tēm tām tsē'tēm?

where? ēlē'tea?

'where is it'? ēlē'tea?

which? tē lēisa? = the one?

whisper (to), *v.e.*, talk together in low tones, tlā'lekēm.

whisper (to) in a person's ear, tlā'kut.

whistle (a), cūcā'k'apēm.

" (to), cā'pēm.

whistling, yūē'tlpām.

why? lētcē'm?

white, pek.

who? wāt?

wide, slukā't.

widow, ciā'tēl.

widower, tsē'ya.

wife, stā'les; lau, when addressed by her husband.

willow, qā'ilalp.

win (to), kēqē'luk.

wind, spēhā'ls.

wind (to), k'ēlk'wst.

window, skukwātsā'stel.

wing, slukā'l.

wink (to), tsətsəkwā'sem.  
 winter, tem qū'it or qū'itla.  
 wipe (to), ē'akwot.  
 wise, lukaē'les.  
 witch, sorcerer, yeu'wa.  
 witchcraft, seu'wa.  
 with, skā.

I'll go with you, lām-teil ska te lān.  
 woman, slā'il.  
 wood, tsuk'su'k-ēt.  
 wool, yarn (of mountain-goat), sū'ē.

worthless, bad, qā'auts.  
 wring (to), p'e'tset.

yawn (to), wē'wekus.  
 year, slā'alem.  
 yell (to), kwā'teem.  
 yellow, skwai.  
 yes, ē.  
 yesterday, teilū'kaçitl.  
 you, te tlewo'p.

An analysis of the above list of words shows many synonyms. Some of these are certainly non-Halkōmē'lem, and are possibly remains of the older Teil'qē'uk speech. A comparison of the Teil'qē'uk vocabulary with the Kwa'tlien will illustrate the average or common differences and similarities found in the Halkōmē'lem dialects. The substitution of 'l' for 'n' makes the differences seem greater than they really are.

### The Pila'tlq.

The Pila'tlq are a small tribe on the lower Chilliwack River, numbering now about five-and-twenty; formerly they were more populous. They border on the Teil'qē'uk, the old dividing line of the two tribes lying between the modern white settlements of Sardis and Chilliwack. This tribe was formerly divided into five villages or camps, named respectively *Qwalē'wā*, *Sqela'utūq*, *Skwā'la*, *Tcū'tl*, and *Steātēnnil*.

The first was so named from a large boulder which lay in the stream close by the village. This rock was once an old woman, a *seu'wē'l*, or witch. She was turned into her present shape by Qāls, the Transformer, for venturing to contend with him in magic. Her metamorphosis came about in this way. One day having heard that Qāls was at Yale, pitting his powers against those of a noted shaman there, and was about to come down the river, she urinated in a little receptacle of basketry with the intention of using the liquid to *seu'wē'l* (bewitch) Qāls. When they met Qāls derided her attempts to overcome him and turned her into the rock. Said he: 'You are a very poor sort of *seu'wē'l*. I can do what I like with you. I will punish you by transforming you into a boulder and placing you in the stream.' This he did, and also the little receptacle she had used; and, placing it on her shoulders, turned it likewise into a stone. Both may be seen there to this day.

The second was so named because of a painted post in the house there, *Sqela'utūq* meaning the 'painted' or 'marked' house.

The third and fourth were called after sloughs on which the villages were situated.

The fifth was so named because the deceased of this village were always carried down to *Tcū'tl* to be buried. The term signifies 'a going down.'

I was unable to gather any information from any of them as to their origin. At present they all live together in one settlement, close by the landing at Chilliwack. The name of their present chief is *Qelke'mē'tuq*, which is derived from *qelkt*=to 'show,' 'display,' 'mark,' and the synthetic radical for 'house.' They have a tradition of the first white man who came among them about seventy years ago. They call him *Miciyel* and say he was a Hudson's Bay trader.

There were three classes of shamans among the Pila'tlq, viz., the *sqelū'm* or healer, the *seu'wa* or fortune-teller, and the *seu'wē'l* or witch.

The functions of the *SQELŭ'm* among the Pila'tlq do not differ materially from those of the members of his class elsewhere. The *seu'ra* interprets dreams and understands the mysteries of omens and portents generally. The *seu'w'l* is a witch or sorcerer. Members of either sex may fill this office. These individuals are said to use a mystic language of their own. They are paid for their services by gifts of blankets. They are employed to injure an enemy, to hold converse with the dead and with ghosts (*poplakw'etsa*). Their methods of working were thus described to me. When a *seu'w'l* wishes to injure someone, he (or she) takes some water at sundown and washes his hands with it, repeating at the same time the name of the person to be harmed. This poor individual will now fall into fits, and black spots will appear on his body. If the feeling of animosity against the victim be very great, he will probably drown or hang himself. Another course was for the *seu'w'l* to secure some garment or other belongings of the person to be attacked and utter mystic words over them. The *seu'w'l* were commonly employed by the relatives of a deceased person to hold converse with the ghosts of the dead, and to bid them go away and never come back and trouble the survivors again. They were present also at the ceremonial bathing of the relatives and friends of the deceased on the fourth day after burial, and when the mourners were bathing they would go through their ceremonies, such as washing their hands and blowing water from their mouths. They did this to drive away the sickness of the deceased from the village and to send the ghost of the dead to some unfriendly settlement to cause the death of their enemies there.

The *seu'w'l* is by no means an institution of the past among the Pila'tlq, notwithstanding the influence of the priests. The *seu'w'l* still flourishes, and is not infrequently employed at the present time. My informants told me that the services of the *seu'w'l* are invariably employed to protect any of them when brought before a police court for some misdemeanour or other; and to harm the policeman who arrested the person and the magistrate who sentences him. It is clear from this they yet thoroughly believe in the powers and influence of their *seu'w'l*.

#### Salmon Myth.

Very long time ago there were no salmon in the river except the 'steel head' (*kēū'q*).<sup>1</sup> So one day S'kelau' said to the people, 'Let us leave this country and go for a trip down the river.' *Tsē'uk't* (woodpecker), *Ts'kel* (bird not identified), and *S'mātq* ('bull-head' fish) agree, and the four start off together. They go down the river, and in course of time come to a village. It is night. 'Said S'kelau': 'Look at the smoke: it has all the colours of the rainbow. This is where the Salmon people live. Now I am going to steal the chief's baby and carry him off, and then we shall get lots of salmon.' So he presently crept towards the settlement, taking *Kwā'tel* (mouse)<sup>2</sup> with him. S'kelau' throws himself down in the pathway on his back and feigns to be dead. *Kwā'tel* makes his way to the canoes and gnaws holes in them, and also gnaws the paddles in such a manner that a slight strain upon them will cause them to break into two. Besides the Salmon people a *Kāia'tlā* (snail) dwelt in this village. At

<sup>1</sup> The *kēū'q* is not a true salmon, but a species of trout, *Salmo Gairdneri*.

<sup>2</sup> After the manner of Indian myths the mouse here appears from nowhere, and after its task is completed disappears in like manner.

daybreak one of the women left the house to get some water, and as she went to the stream she came upon Beaver lying upon his back in the path apparently dead. She had never seen anything of the kind before, and became alarmed, and cried out to the others to come and see the *Ula'lakum* (spirit, supernatural being). They all rush down to see the strange thing. No one knows what it is, and all express surprise and fear, the more timid bidding the rasher not to go too close. As they stood gazing and wondering, one runs down from the village and pushes the crowd aside, saying, 'Let me see him; I think I know that person. This was *Kūq*, the 'steel-head' salmon; who, when he saw the Beaver, said: 'I have met this person before in my visits up the river. You must be careful of him, he is a very crafty fellow. Give me a knife and I will cut him open, and you shall see what he has in his mind; he is here for no good purpose.' As he is about to cut Beaver open *Ts'uk't* and *Ts'kel* come flying over their heads making a great noise and attracting everybody's attention. They all leave Beaver and endeavour to catch the birds. The latter pretend to be lame and entice the people to follow them. While everybody is trying to secure the strange birds S'kelau' opens his eyes and looks about him. Seeing all the people preoccupied with his friends, he quickly makes his way to the house. Inside he sees a baby hanging from the swing-pole. In a moment he snatches it down, and making straight for the river plunges in and carries it off. *Ts'uk't*, who has been watching him, now calls out to *Ts'kel* to make for the canoe. When they get there they find Beaver waiting for them with the baby in his possession. They instantly paddle off. The Salmon people now rush for their canoes and give chase to them. But no sooner do the paddlers bend to their work than the paddles snap one after another. The water, too, forces its way through the holes in the canoes made by *Kūā'tel*, so that they can make but poor headway. A few of them, however, whose canoes and paddles Mouse had overlooked, do better, and steadily gain on the fugitives, who are stupidly paddling with the edge instead of the flat of the paddle. Presently they pass by a point where *Kaiāt'lia* (the small) is standing watching the chase. Seeing them paddling with the edge of their paddles she cries out: 'Paddle with the flat of your paddles and you'll get along faster.' They follow *Kaiāt'lia*'s advice and soon gain upon their pursuers, who, seeing they were losing ground, presently threw their paddles aside, jumped into the water, and began to swim after them. When S'kelau' and his friends get up the Fraser as far as the Cōquitlum River they take off the baby's *skilatl* (under-garments). One of these, a dirty one, they throw into this stream. Hence they go on to the Chilliwack River, and into this they cast another *skilatl*, this time a clean one. They go on to the Harrison River and drop another in there, and thence to Yale, on the Fraser, where there was a *tsā'kq* (fish-weir). On the lower side of this they drop the child; whereupon the water begins to rage and boil. The four adventurers now separate and go up different creeks and become *sla'lakum* (supernatural beings).

From this time onwards the salmon visit annually the streams mentioned; but because the dirty *skilatl* was thrown into the Cōquitlum the salmon taken in that river are bad and difficult to dry. At the Harrison something kills the salmon, and they die in great numbers there. In the Chilliwack, on the contrary, they are good and fine, and are easily dried and cured.

There are many points in this story which recall the manner in which

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S'kelau' secured fire for the up river Indians. Shamming death in this manner is evidently a common subterfuge of S'kelau'. In the N'tlaka'-pamuq story his assistant was the eagle.

*The Origin of the Totem of the Sqoi'aqi<sup>2</sup> and Cilmuqteis as told by the Pila'tiq.*

There once lived a young man who was afflicted with *sk'om* (leprosy). He was very ill, and cried all the time. So burdensome was existence to him that he determined to end his life. So he went to a lake which was inhabited by 'Sla'lakum' (a kind of water-sprite) with the intention of drowning himself. Two creeks lead out of this lake. Up one of these he goes, and as he went he perceived a *ko'kūac* (salmon, 'sockeye'). Thereupon he cuts a stick, and having pointed it spears the salmon with it. He now makes a fire and roasts the fish with the intention of eating it. When cooked he lays it on some leaves and sits contemplating it for some moments. Presently his attention is drawn away from the salmon, and when he looks again in place of the fish he now perceives a *pipahi'm* (frog). He turns away in disgust and proceeds up the creek to the lake. When he arrives there he undresses himself on a projecting rock and jumps into the lake. He sinks down and loses consciousness. After a while he comes to himself again, and is greatly surprised to find that he is lying on the rock from which he had a little time before plunged into the water. 'Why cannot I die?' he cries, and sheds many tears again. Presently he determines to cast himself in again. He takes the plunge, and feels himself sinking down into the depths of the lake without loss of consciousness. Down deeper and deeper he goes, and presently he finds himself lying on the roof of a house. This is the habitation of the lake people, who are startled by his fall on their roof, and send one of their number up to see what is there. He perceives the young man and reports that a 'Sla'lakum'<sup>3</sup> is there. He is now brought down and treated with great hospitality. The Sa'm gives him his daughter to wife. She and others among them are sick. This sickness has been caused by himself. He had spit in the lake, and his tears had also fallen into the water. This had caused a sickness to fall upon some of the lake people. It was always thus. If any of the earth people spat in the water it caused sickness among those who lived below. He now wipes off the spittle from the girl and she is straightway cured. He heals the others in like manner. While among the water people he sees the *Sqoi'aqi* and the *Cilmuqteis* for the first time.

In the meantime his parents and the rest of the family have gone up the river towards Yale to catch and dry salmon. In this lake of the Sla'lakum lived the *Ko'kūac* and the *Skelau*, who wanted to get out into the Fraser. So they dug and dug, till at last they came up through a hole near Yale. The youth who had watched and followed them also came up

<sup>1</sup> See the writer's notes on the N'tlaka'-pamuq, Third Report of the Committee, 1899.

<sup>2</sup> The *Sqoi'aqi* is a strange-looking mask with feathered head and staring eyes, and the *Cilmuqteis* is a rattle made from the hoofs of the deer. This totem plays an important part in the ceremonies and customs of the Halkomelem tribes.

<sup>3</sup> It would appear from this that mortals were *sla'lakum* to the water beings as much as they were to the earth people. This term *sla'lakum* is difficult of direct translation into English. A *sla'lakum* is not a ghost or spirit, but a being of a different order from a mortal. They inhabit mountains and forests as well as lakes. Their analogue is found amongst most peoples at some stage of their culture.



at the same place and floated about on the water. It was death to any person now to look upon him unless healed by himself. Not far from where he is his parents and sister are fishing. The latter presently comes by, sees him, and straightway falls sick. He now leaves the water and goes to her and heals her. They then go home together. When his parents see him they too fall sick, but he heals them also before they die. And so it is with all that come in contact with him. All fall sick because he is now *sla'lakum*, for whoever looks upon a being of this kind becomes sick unto death. He heals them all so that no one dies because of him. Shortly after he sends his sister to the lake to fish, and bids her use feathers for bait, and not to be frightened at anything she hears or sees. She does as he bids her and throws in her line, and presently feels that the bait has been seized. She draws in the line, and the water people come up to the surface wearing the *sqoi'aqi* and using the rattle. They dance for a while, and then present her with the *sqoi'aqi* and *cilmu'qtis*. After this they descend again, and she goes home with her gifts. Her mother now makes a *skoām* (big basket) in which the girl puts away her presents. At her marriage she is given the *sqoi'aqi* and rattle.

This incident is said to have happened at the village of *Tliceltū'ite*, a little above Hope. It is noteworthy, however, that somewhat different origins are given by other tribes to the *Sqoi'aqi* and *Cilmu'qtis*.

#### Mortuary Customs.

As the Pila'tiq have been under missionary influences for a number of years most of their old customs have been given up or much modified. In burying their dead they now wholly adhere to the customs of their white neighbours, but formerly they disposed of them in the following manner. Immediately upon the breath leaving the body the *spolākū'itsa* (corpse) was carried out of the house and washed in warm or cold water. Usually four men performed this task, and while they were engaged in their work, if the deceased or his relatives were people of rank and wealth, the *sqoi'aqi* would be hired to dance the *ts'qātē'l*, or 'wash-down dance.' After the corpse has been washed it is painted red; the hair is then smeared with grease, and a quantity of eagle-down is spread upon it. The body is now doubled up and wrapped in blankets, and the *sqoi'aqi* perform another dance. After this it is conveyed to the burial grounds and deposited in the family coffin. This receptacle is a large box capable of holding the remains of several persons. In the case of chiefs or wealthy persons figures of animals or birds are carved upon it. After the *spolākū'itsa* was laid away the *sqoi'aqi* gave another dance, and the mourning began, and the funeral party returned to the village. Four days later all the mourners take a bath, and a feast is then held if the relatives of the deceased are people of rank and wealth, and many presents are distributed. Everyone receives something. Nothing of the dead man's personal belonging is kept, and if the presents are not enough to go round among those assembled his brother or other relatives supply what is needed. The object of disposing of everything that belonged to the deceased, I was informed, was that the survivors should not be reminded of their loss by the sight of them. Occasionally a wife mourning the death of her husband would set aside and store away some garment belonging to him, and in after years, when she had amassed much property, she would hold a great feast and give it all away. During the feast she would bring

this garment out and display it to her guests, and dwell in a mournful strain upon the many virtues of her late husband. Her words usually stir the feelings of others of the relatives of the deceased, and they are moved to do likewise, and much property is again given away. These gifts are made outright: they are not 'potlatched,' and no obligation rests upon the recipients to make any return. Though when some connection of theirs passes away, and they give a burial feast, they specially remember those who have been generous to them under similar circumstances, and treat them in like manner.

The name of the deceased must not be mentioned in the hearing of the surviving relatives till some years have elapsed, when his son gives a feast and assumes it. During the feast the oldest man present gets up and publicly states that their host is desirous of assuming his father's name. Those present acquiesce in this desire, and the son is known henceforward by the name his father bore. The reason of this lapse of time between the father's death and the son's assumption of his name or title is due to their conception of the state of the soul or spirit after death. The *poplākō' tsa* (ghost) of the dead is supposed to haunt the scenes of its life for a longer or shorter time, and if the son assumed the name too soon the *poplākō' tsa* of his father might exercise a baneful influence upon him. Hence the delay.

All the mourners cut their hair and burn the severed parts. They did not cut the hair all round their heads, but only that on the forehead and temples as far back as the ears. Those who tended the corpse were apparently a distinct order or class. They could not mingle with the rest for a time. They had first to undergo some kind of purification. They were called *spoplākō' tsa*, that is, 'corpse handlers.' When they had finished with the corpse the *saklā' m* took charge of it and conveyed it to the tomb.

#### *The Kwa'ntlen.*

In my studies of the Kwa'ntlen I was assisted by a native named August Sq'teten, of the Fort Langley Reservation, an intelligent and thoughtful Indian, who had been trained in his younger days in the mission school of the Oblate Fathers, and who had a very tolerable knowledge of English; by Jason Allard, a fairly educated half-breed; and to a less extent by an elderly Indian woman named Mrs. Elkins, the wife of a white fisherman of the district. If my studies of this tribe could have been begun a few years earlier I could have secured much valuable information now, I fear, lost for ever. A noted old shaman among them, who is reported by the natives and white settlers to have been able to do many strange and mysterious things, such as dancing on hot stones, handling live coals, and drinking or otherwise mysteriously disposing of enormous quantities of liquids, such as oils or water, died a year or two ago, and with him passed away the opportunity of acquiring first-hand information on many of their old customs, practices, and beliefs, thus affording another illustration of the need there is to push our inquiries and observations without further loss of time. Most, if not all, of the present Kwa'ntlen have been born since the settlement of the Hudson's Bay post in their midst, and their early contact with the white men connected with this and their long training by the Fathers of the Oblate Mission have much modified and changed their habits and lives. The whole tribe is now under the religious care of this mission, and all the

present Kwa'ntlen are converts to the Roman faith, few, if any, of them holding the old beliefs or practising the old customs of the tribe, which are now practically traditions only among the present members. Consequently I was unable to get such full or detailed accounts of the past among them as among some of those who came later under white or missionary influence.

*Ethnography.*

The Kwa'ntlen were formerly one of the most powerful and extensive of the river Halkōm'lem tribes. Their territories extended from the mouth of the south arm of the Fraser up to the present settlement of Hatzic, which is about sixty miles from salt water. They consequently occupied or controlled more than half of the Halkōm'lem lands of the mainland. They touched the *Qmuskī'lem* of the north arm, and the *Skwā'çen* on the sound on their west; the *Ke'tsi* on Pitt River, a tributary of the Fraser, which enters the river a little above New Westminster; the *Snonkwē'ametl*, of the Indian village of *Snā'kwametl*, a tribe now wholly extinct and well-nigh forgotten; the *Mac'quī*, whom they drove back from the river front, in their centre; and the *Nekā'men* on their east. Their occupation of the upper part of this territory dates only from the founding of Fort Langley by the Hudson's Bay Company. Prior to this they were mainly settled at or near what is now the city of New Westminster. Adjacent to this old settlement was the limited territory of the Kwi'kwitlen tribe, who are said to have formerly occupied these lands. They were a subject tribe held in servitude by the Kwa'ntlen, who treated them as their slaves and servants. According to one Kwa'ntlen tradition, they were brought into being for this purpose. Historically considered, they are probably a non-Halkōm'lem people and the predecessors of the Kwa'ntlen in that portion of the delta. They number but a few souls now, and their long association and later inter-marriages with the Kwa'ntlen have apparently effectually effaced any ethnic differences they might once have exhibited. Archaeological investigations show occupation and settlement of the old centre of the Kwa'ntlen people centuries, or perhaps millenniums, before the Halkōm'lem tribes could have arrived on the river.

The present village settlements of the Kwa'ntlen, as enumerated by my informants, are as follows, the order being from east to west down the river:—

*Sqai'ets*, on Stave River.

*Hō'nak*, a division a few miles below the mouth of the Stave River, which has given the name 'Whonnock' to the white settlement and railway station of that vicinity.

*Kwa'ntlen*, at Fort Langley.

*Sqai'ametl*, at New Westminster.

*Kikait*, at Brownsville, on the opposite side of the river.

The Kwa'ntlen have always regarded themselves as the head of the tribe, the *sā'm* of this division being always the supreme chief of the whole tribe. I could not obtain the original signification of the term Kwa'ntlen. Formerly they used to call themselves *te sā'm-Kwa'ntlen*, 'the royal Kwa'ntlen,' or 'the Kwa'ntlen-royal.' They were undoubtedly once a numerous and powerful tribe, and are known to have kept undis-

puted control of the river from its southern mouth to the borders of the *Nekā'men*, sixty or seventy miles inland.

Of their origin they give various mythical accounts. Among the Kwa'ntlen proper the first man was called *Swā'niset*, meaning 'to appear' or come in a mysterious manner. He was a *ten Swē'yil*, 'descendant of the sky,' who suddenly appeared on the Fraser River. Another account makes the first man a *ten Tē'mun*, a descendant of the earth. This latter is possibly an adaptation of the Mosaic account of the first man. With him were created all the native tools and utensils, and also the *Kwī'kwillem* tribe to be his slaves. His name is given as *Sk'welsē'lem*. The *sia'm*-Kwa'ntlen have a genealogical record of their chiefs for nine generations. It is as follows:—

1. *Sk'welsē'lem* I.
2. *Sk'welsē'lem* II.
3. *Sk'welsē'lem* III.
4. *Ctla'lsitet*, afterwards changed to *Sk'welsē'lem* IV.
5. *Sq'teten* I. *Sk'welsē'lem* IV. dying without male issue the *sia'm*-ship passed to his sister's son; hence the change of name.
6. *Sq'teten* II., afterwards changed to *Sltūntēn*, which has reference to thunder. The story in connection with the change of name was forgotten. The name is a *su'lia* name.
7. *Sq'teten* III.
8. *Sq'teten* IV.
9. *Sq'teten* V., who is the present chief.

The original signification of these names seems to be forgotten.

In the lives of the earlier chiefs certain important events are recorded as happening. Thus, when *Sk'welsē'lem* II. was chief a mighty conflagration spread all over the whole earth, from which but few people and animals escaped. This would seem to refer to some volcanic phenomena in the experience of their ancestors. During the lifetime of *Sk'welsē'lem* III. a great flood overwhelmed the people and scattered the tribes. Then it was, according to the Kwa'ntlen belief, that the Nootsak tribe was parted from the *Sk'qō'mic*, to whom they are regarded as belonging. They also say that a branch of the Kwa'ntlen named *Pe'lqeli* settled on the coast somewhere opposite Alert Bay, and they assert that this tribe still lives there and speaks the Kwa'ntlen language. If there is any truth in this statement they have not yet been made known to ethnologists. When the statement was first made to me I very naturally concluded that I was getting an account of the settlement of the Bilqula tribe, but when I mentioned them they assured me the *Pe'lqeli* were not the Bilqula, but a distinct tribe, speaking the Kwa'ntlen tongue, which lived beyond the Bilqula territories. I have thus far not yet been able to test the truth of this statement. It certainly will be an interesting fact if the *Pe'lqeli* can be found and identified as Kwa'ntlen.<sup>1</sup>

<sup>1</sup> From further inquiries since the above was written I am disposed to think this tradition does refer to the Bilqula tribe. It will be seen that *Pelqeli* is merely a dialectic variation of *Bilqula*. In speaking with the Kwa'ntlen of this tribe I always used the English form *Bella Coola*. This doubtless misled my informants. Moreover, it is worthy of note that the Bilqula themselves have a tradition connecting them or their ancestors with the Fraser River region. In the important myth of *Tūtasi'ng* the Fraser River is given as the place of his origin. The term *Pelqeli* also occurs in Bilqula legends under the form *Pelkhany* or *Pelqan*. It is the name of a

When Sk'wels'lem IV. was living a severe and prolonged famine decimated the tribe. This famine was caused by a great snowstorm of unusual duration. It lasted for many weeks. It may be incidentally remarked here that the Sk'qō'mic have similar traditions of a devastating flood and a destroying famine caused by a prolonged snowstorm.<sup>1</sup> It was during the si'a'm-ship of Sk'wels'lem that the Kw'kwitlen were sent away from their very desirable camp on the slopes of the hill upon which the city of New Westminster is built to the marshy flats opposite, across the river. These they were compelled by the Kwa'ntlen to fill in with stones and gravel and convert into fishing grounds for them.

### *Sociology.*

The social organisation of the Kwa'ntlen in pre-trading days seems to have been much the same as that of the contiguous Salish tribes. They had the common threefold division of the tribe into chiefs, notables, and common folk. They lived in the communal long-house, but their meals do not appear to have been of the communistic order, as among the Teil'qē'uk. It is clear from the genealogical lists of their chiefs that the office of si'a'm was practically hereditary among them.

In their marriage customs they appear to have departed in some respects from the customs usual among the river and coast Salish. Among them the choice of a wife or a husband was never left to the son or daughter, but was always made by the parents themselves. When a young man's future wife had been chosen for him by his parents he would, after the manner of the Sk'qō'mic youth, go to the house or apartment of the girl's parents and squat down near the entrance for a longer or shorter time. But the Kwa'ntlen suitor never stayed at night. He always returned to his own home at nightfall. If he were a youth of rank he would not be kept waiting long by the girl's parents. Sons of poor parents had sometimes to wait many days before they were accepted by the girl's relatives. When the suitor was acceptable, and his period of waiting was over, the father of the girl would call together the elders of the tribe, and desire them to select from among themselves an intermediary to acquaint the youth of his success and lead him to the girl. The suitor must reward this old man with gifts of blankets. He must also now make presents of blankets to the girl's father. After this the father of the youth calls his friends together, and they all go to the house of the girl's father and present him with blankets. This ceremony was called *sī'eqāltāq*. When this ceremony had been performed, the father of the bride, if he were a wealthy man and a person of rank, hired the sqoi'aqi to precede his daughter as she walked from the house to the canoe to go to her husband's home. The father of the youth, if he had a good store of venison on hand, now gave a feast. If his stock of provisions were short, he hired some of the skilled hunters of the tribe to procure fresh game and fish for him. These he took to the house of the bride's parents, and they held a feast there. This concluded the marriage ceremony.

certain chief in their mythology who possessed a house decorated with Abalone shells, the term, according to Dr. Boas, meaning 'Abalone.' Among the Kwa'ntlen the signification of Pelqeli is forgotten.

<sup>1</sup> See the writer's Notes on the Cosmogony and History of the Squamish Indians of British Columbia, *Trans. Roy. Soc. Can.*, vol. iii., sect. ii., 1897-98.

Originally the Kwa'ntlen were endogamous. They would not sully their 'royal blood' by marrying among the neighbouring tribes, whom they regarded as inferior to themselves. This is a fact of importance in the consideration of the social customs and institutions of the tribe. I was unable to discover anything like a developed totemic system among them. As among the Tcil'q'uk, it was customary for everyone to seek personal *su'lia*. They had both personal and family crests, the most important of which was the *sqi'aqi* already described. The owners of this crest or totem, or those entitled to its privileges and the use of its strange emblems, were much-envied people. One or more members of this totem were hired by wealthy people on special festive and ceremonial occasions to be present and lend their powerful and propitious influence to the event, as many, sometimes, as 300 of them being present at the name-giving feast of a chief's son. According to my informants, among the Kwa'ntlen the *sqi'aqi* was not a secret society. Its membership was recruited and augmented by marriage only. It will be remembered that the crest or emblems were first obtained by a woman, and by her marriage, and the marriages of her descendants, spread among the river tribes. Most tribes on the river contained one or more individuals entitled to use the *sqi'aqi* emblems. When we consider for a moment the social importance the possession of a crest or family totem, such as the *sqi'aqi*, gave to its owners, we can well understand how personal and family crests develop sooner or later into gentile totems. Had the social organisation of the Halkōmēlen tribes not been interrupted in its development by the advent of the whites, it is more than probable that in a few generations it would have reached a fully developed totemic system of its own; and that, too, without extraneous aid or suggestion. The *sqi'aqi* had its origin, some generations ago, among an up-river tribe whose members probably were entirely ignorant of the social organisation of the northern coast tribes, with their totemic systems and secret societies. It would appear to be the natural outcome of primitive organisations where the fetish has passed into the *su'lia*, and these, again, have given rise to the personal and family crest, or totem, as among the river tribes. Among all the tribes of this region the desire for social distinction is the predominating impulse of their lives; and as personal *su'lia* and other totemic emblems of striking character or appearance bestow social importance upon their owners, it is but natural to expect to see these totemic emblems and crests spread and increase. The tendency to do so is inherent in such social bodies. The social privileges and distinctions accorded to the owner of a potent and striking totem like the *sqi'aqi* by his fellow-tribesmen would assuredly create a desire on the part of those who did not possess or share in the privileges of such crest to possess similar ones for themselves; and this desire would lead the bolder, and more imaginative, to acquire similar crests or totems for themselves. The origin of the *sqi'aqi* itself is an instance of this. The wholesale acquisition of *su'lia* or crests of this kind was restrained and held in check only by that fear and dread of the 'mysteries' entertained by the majority of Indians. Out of this restraining fear and from this selfsame desire grew the secret societies of the coast Salish and Kwakiutl tribes, where, by the payment of large initiation fees and the performance of certain esoteric ceremonies, the man of social aspirations could obtain admittance into and a share of the social privileges of such societies. Dr. Boas has shown that in some tribes a man's social position and distinction depended entirely upon his



membership in one or more of these societies. Unless he were a member of some society he was little better than a slave; he possessed no social status whatever. The social organisation of the river Halkōmēlem tribes had not reached to the secret society stage, though it was clearly on the point of doing so when its course was interrupted by our advent. It was just at the point where the personal and family totem passes into the gentile totem, and brotherhoods and privileged societies arise. The totem of the sqō'āqī makes this quite clear.

When the totemism of this coast is viewed in the light thrown upon it by a study of the tribal organisations of the different Salish tribes, it ceases to appear strange that it differs in some characteristic features from totemism as found elsewhere. The totem arising here out of a mythic adventure—in other words, out of the imagination of its owner, or that of his ancestors, or from individual su'lia acquired in dreams or visions—it is not surprising that our Indians do not regard themselves as descended from the prototypes of their totems. And when it is remembered that they all believed that animals and many other natural objects were only transformed men and women, and that the relation between these and themselves was of an intimate nature, the significance of this feature becomes the greater. If their totems had not been evolved from their earlier su'lia, nothing would have been more natural than for them to regard themselves as descended from their totem prototypes. But they do not; and in this all competent observers agree. It may be that among those peoples that regard themselves as related to, or descended from, their totem prototypes nothing equivalent to su'lia-ism existed. Without this intermediate stage it is possible, as many primitive races look upon animals as only transformed human beings, that the totem possessor regards himself as related to it by descent. Personally, my experience does not extend to such races, and I have no knowledge of such concepts; but I can well understand, knowing, as I do, the extreme difficulty of getting at the inner thoughts, beliefs and conceptions of races on different planes of culture from our own, that a hasty or superficial observer would conclude that our Indians believed themselves to be descended from their totem prototypes. Indeed, I have seen and heard it so asserted. It is clear, therefore, that the totemic question is one requiring great care, much patience, and an open mind for its study.

I have said of the Teil'qē'uk sīā'm that he was also the tribal high-priest. Among the Kwa'ntlen he was pre-eminently so. No religious ceremony or observance could be carried on without his officiating presence. His religious functions must not be confounded with those of the sqēla'm. They were quite apart and different from those of the shamans. On the occasion of any public calamity, such as a widespread sickness, times of famine and want, during meteorological disturbances or abnormal celestial and terrestrial phenomena, such as violent storms, prolonged droughts, earthquakes and eclipses, he it was who led and conducted the prayers and confessions of the people and invoked the pity of *te teitēil sīā'm*, or 'the Sky chief,' whom he addressed as *Cwai'etsen*, i.e., 'parent,' or 'Father,' or 'Creator.' He would bid the people come together on these occasions and pray and dance; the latter action being regarded as propitiating and honouring in their estimation. As they danced the people would hold their hands aloft. At the close the chief would bid them place them on their breasts and repent of their evil deeds and



thoughts.<sup>1</sup> I obtained one of their *s'ēm'n* or prayers in the original Kwa'ntlen, which was used during times of earthquake or eclipse. It is as follows:—*'O sū'm Cwai etsen so'qmis-tōq, netcimā' es-mē sē'sō ī te-nā' te'meh? Ne-stlē kwens ī te-nā' es-yā'ēs-etl te'meh.'* Translated into English it runs thus: *'O supreme Father, have-pity-on-me. Wherefore hast-thou-brought me here on this earth? I desire to live here on this earth (which) thou hast made for me.'*

Of the Feasts of First-Fruits, the Kwa'ntlen, according to my informants, observed only the Feast of Salmon. This was celebrated after the salmon had been running three days. A salmon would then be caught, and brought reverently on the arms of the fisherman (who must not touch the fish with his hands), and given to the *sū'm*, who then uttered a *s'ēm'n* over it, after which it was cooked and a morsel of it given to each member of the tribe. The ceremony throughout was conducted much as described by me in my Report on the Lower N'tlaka'pamvq.

#### Dances.

Besides the religious dances, in which all the people joined, there were the social, totemic or *su'lia*, and shamanistic dances. These were divided into two classes, each called by a special distinguishing term, viz., *smē'tla* and *skwa'lih*. The former were the 'dream' or *su'lia* dances, the latter the common social and religious dances. Of the *smē'tla*<sup>2</sup> dances the Kwa'ntlen had apparently a great number. I secured the names and some account of some eight of these. They are as follows:—

1. *Siwā'nok*, or 'war dance.'—This was exclusively a warriors' dance. It was of slow and stately movement, and was always performed on the eve of a fight. Sometimes it appears to have been performed during the winter festivities as well, the winter season being pre-eminently the period of dancing and social gatherings of all kinds.

2. *Su'thuk*.—The characteristic feature of this dance was the burning of food and grease in the fire by the performer. He also scattered much down over the fire. I could not learn the significance of these acts. The movements of the dance were rapid.

3. *Skū'kwetl*.—This was similar to the last, only the movements of the dancer were in this case slow and solemn. Notwithstanding this the dancer always steamed and sweated in a copious manner.

4. *Su'kwimeth*.—This was *par excellence* a 'sweat' dance. It was likewise of slow and gentle movement. The owner of this dance had seen his 'familiar,' the *su'kwimeth*, sweating in his dance in his dream; hence he himself always sweated prodigiously whenever he performed his *su'lia* dance. He must dance with a soft and gentle tread; for if he struck the ground hard it was believed he would soon die.

5. *Tlaçukē'lem* = 'cold' dance.—Whenever the owner of the *su'lia* of this name performed his dance he shivered violently with cold. His 'familiar,' *Tlaçukē'lem*, a kind of ice bird, was supposed to have had his

<sup>1</sup> This savours suspiciously of later Roman teaching, though it may be genuinely Kwa'ntlen or Halkomē'len in its origin and practice.

<sup>2</sup> Dr F. Boas makes this term a borrowed one, and regards it as of Kwakiutl origin. It is so universal among the river tribes that I am disposed to think that view needs reconsideration. As far as its form goes it is as truly Salish as Kwakiutl, indeed more so, having here the prefixed *s*, which converts the verb into a verbal noun—a characteristic strikingly Salish.

abode in the Arctic or northern regions; hence the shiverings. The movements of this dance were active to a degree. I call attention to the condition or state of the dancers in these last three dances—the two with gentle and slow movements always steamed and sweated prodigiously, the last, with violent and active movements, shivering violently and visibly with cold. These were the characteristic features of the dances. They afford examples, I think, of the power which the mind or imagination of these dancers exercised over their bodies. Their condition, provided it was genuine—and I see no reason to doubt it—can only be explained by auto-suggestion or hypnosis. The psychological aspects of these and other shamanistic practices and performances deserve more attention and study than have hitherto been accorded them.

6. *Sqoi'aqi*.—This was the dance belonging to the totem of this name. Its members performed it on most festive and ceremonial occasions. Generally they were hired for the purpose. The *sqoi'aqi* figured largely in the naming-feasts of chiefs and other notable men's sons.

7. *Ska'i'ep* = 'blood' dance.—The performers in this dance cut and scarified themselves with stone knives till the blood ran from them. Blood was said to ooze from their mouths. At the conclusion of the dance they would rub their hands over their blood-besmeared bodies, and all trace of it was said to disappear. This is a dance common to most, if not all, of the river and coast Salish. The spectacle of the dancer devouring a live dog, or tearing it piecemeal with his teeth, was also a feature of this dance.

8. *Taiweti'lem*, 'fire' dance.—This was pre-eminently a shamanistic dance. The performer in this would handle fire, place hot coals in his mouth, and dance upon hot stones. It is, of course, difficult now to ascertain, with any degree of certainty, how far these performances were genuine. Eyewitnesses of them, both native and white, are unanimous in declaring that these fire-shamans could handle fire and burning objects and dance upon scorching hot stones without apparently burning or otherwise harming themselves. The late Bishop Durieu, who spent over forty years among the Indians of this district, once told me himself, in a conversation on this subject, that he had seen a shaman handle burning brands without apparent hurt to his hands. He said he had been preaching to the tribe of the power of the Christian's God, and had observed an Indian squatting apart by himself in a far corner of the house. When he had finished his discourse this man came forward, and made some remarks to the effect that it was all very well to talk, but the proof of the pudding was in the eating. Could the white medicine-man give them an example of his 'power'? and he thereupon challenged the Bishop to a contest with himself. Said the Bishop: 'He seized from the midst of the fire, in his naked hand, a fiery burning brand, and held it there for some time, and then offered it to me. I declined, and was straightway scoffed at by him and his friends; but eventually I turned the tables upon him by declaring that his power came from the Wicked One, with whom I could have no dealings, and not from the true God.' The Bishop's long experience with the native shamans, and his observations of their undoubted supernormal powers, led him to the conviction that they were assisted, after the manner of the witch of Endor, by 'familiar spirits.' However one may explain such cases, the fact of their possessing these powers is witnessed to by most credible and intelligent observers. The common view of these performances is that all are tricks, sleights of hand, or

deceptions of some kind, and nothing more. Those familiar with the results of the investigations of the Society for Psychical Research into these and kindred phenomena will not be disposed to dismiss these accounts in so convenient and offhand a manner. That much of the performances of the old shamans was pure humbug I do not myself for a moment doubt; but I cannot bring myself to believe that all falls under this head. In the case of the fire-handlers—and it must be remembered only a few shamans possessed the power to do this—their immunity from harm may be, and very probably is, due to some psychic condition, such as auto-hypnosis. Hypnotism, as I pointed out in my remarks on the Sk'qō'mic dancers in the last Report, plays an important rôle in shamanistic performances. Another strange power in the case of some of these shamans is their seeming ability to drink, or otherwise mysteriously dispose of, large quantities of liquids, such as water and oils, which have been used in shamanistic rites. Jason Allard, one of my informants on the Kwa'ntlen, a half-breed of considerable education and of superior intelligence, and in no way disposed to be credulous in such matters, told me incidentally that he had seen the last sqenā'm of the Kwa'ntlen drink a large milk-pan full of oil, which he had used upon a sick girl. His surprise at the man's feat caused him to ask how he could take so much nauseous liquid into his stomach. The reply he got was: 'I didn't drink it; my *su'tia* took it away.' Others of that district, both white men and natives, have assured me that they had seen the same man drink down two and three buckets of water successively, each bucket holding between two and three gallons, and when they looked to see him swell up his appearance was quite natural. He would perform this feat in the house before them all, in their midst, where he had no opportunity of disposing of the water in any other way than by drinking it. Before exhibiting his powers in this way he would always go through his 'dream' dance; and after his feats he would lie down in a trance state for some time.

In explanation of these feats it may be that the long fasts and protracted visions and trances the shamanistic novice undergoes in his search for his 'familiar spirit' may give him certain hypnotic or other supernatural powers not possessed or understood by the ordinary individual. Those familiar with the extraordinary phenomena of experimental hypnotism will have no difficulty in understanding this. At any rate, however these shamanistic feats are explained, they are worthy of careful study and investigation. It is not enough to put them aside with the assertion that it is all humbug, ignorant superstition, or crass credulity.

All dancing was accompanied by singing. Each performer had his or her own dance-song, called *seuwe'n*, in contradistinction to the ordinary song or *stū'lem*. As a rule the performers in the *smū'tla* dances always danced singly, one at a time. It would appear, also, that all of them wore a special kind of headgear for the occasion; not masks, but a kind of cap.

The shamans among the Kwa'ntlen were of three classes, as among the Pila'tiq, and called by the same names, viz., sqenā'm, *seuwe'n* and *seu'wa*. Shamanistic contests seem to have been common and popular, and were indulged in whenever shamans of different tribes or settlements came together. Most tribes have a number of stories telling of these contests. I gathered the following from the Kwa'ntlen. A certain shaman invited several others of his class to his house, and then called upon them to show their thaumaturgical powers. The first to respond to

the invitation began in the usual way with his dance and *seuwe'n*. After a while he showed them a peculiar stone and bade them note it. He then cast it into the fire, and a moment afterwards it was heard to fall upon the roof. Another then began his dance and *seuwe'n*. Presently he showed them two stuffed mice. These he cast into the fire, and two live mice were seen to come out of a hole in the ground close by. A third then exhibited his 'medicine.' This man commenced his dance with a large feather in his hand. After he had been dancing a while he threw the feather into the fire, and a moment later it came up from a hole in the ground and stood up and danced. The last to perform was an old man. He begged someone to do his dancing for him; but no one complying, he cast into the fire some native fish-hooks he had in his hand, whereupon they flew hither and thither and fixed themselves in the lips and mouths of the bystanders, from which they could not remove them till he himself did so. The stories in the native Kwa'ntlen text below also relate instances of these shamanistic displays. The following account of some shamanistic feats was given me by an old settler who has lived among the Kwa'ntlen people for a great many years and has an Indian wife. He relates that at a shamanistic performance at which he was present he saw a shaman take a feather and stick it apparently into a piece of rock. The stone then began to roll about, but the feather remained in it. Another wore in his cap a number of dried birds' heads. He took these out of the hat and threw them into the air, whereupon each became a living bird and flew about the shaman. Another took a bucketful of water and danced round it for a while. Presently a little fir-tree was seen to grow out of it, each branch of which was tipped with feathers. Another, to show his powers, sat with his feet and lower limbs in an oven. Presently water began to run out of the oven and put the fire out; but when he withdrew his legs and feet the water disappeared and the fire came again.

These are samples of the thaumaturgical skill of the Salish shaman. I may add that I regard these feats as quite distinct from those more psychical conditions and manifestations before alluded to. They appear paltry beside the thaumaturgical powers of the conjurers of India, or even of our own professional wonder-mongers.

#### *Qäls.*

Qäls, the Transformer, was invoked as a deity by the Kwa'ntlen. They believed it was he who instituted the Feasts of First Fruits and taught them to pray. According to them the muddy waters of the Fraser were caused by Qäls beating out the brains of one of his brothers and throwing them into the stream. Up to this time the waters were clear. He did this that they might the more readily catch the salmon. He also taught the *sqenäm* their *seuwe'n* or dance-songs, and bade them sing them when they wanted his help in healing their patients. According to my Kwa'ntlen informants the Qäls were *eight* brothers. This lack of definite concepts concerning this marvellous being, and the conflicting accounts of his personality, or personalities, and character among the different coast and delta Salish tribes, would seem to indicate that his cult has been adopted by them since their migration hither, and was not one originally belonging to the whole undivided stock. Higher up the river, above the Halkömé'lem tribes, he does not appear to be known.

*Naming Ceremonies.*

These ceremonies among the Kwa'ntlen appear to have been made the occasions of general festivity and feasting. Every prominent or wealthy man in the tribe would hold a naming feast as soon as his son had reached the walking age, and hire one or more members of the sqoi'aqi totem to be present and assist him to celebrate the event. His neighbours would also take advantage of the occasion to dance and sing their ancestral *seuwe'n*. In doing this it appears to have been incumbent upon them to make generous distribution of blankets, &c. Not to do this was considered dishonouring to their ancestors and their *su'lia*. When all these minor performances were over, the sqoi'aqi would dance with the child to be named, holding him by the hand. If there were several members of the totem present, they would dance round the child in a circle. Only very wealthy persons could hire large numbers of the sqoi'aqi, each having to be paid many blankets for his services. After this dance was over a chief of some friendly tribe, present by special invitation for the purpose, would declare in a loud voice that the child would be known thereafter by such and such a name. These names were always ancestral names, taken from either side of the family. In the case where no sqoi'aqi were hired the father of the child to be named would mount upon the roof of the house and conduct the ceremonies there himself. A number of blankets would be stacked at his side. He would first sing his songs and perform his *su'lia* dance, or those of his ancestors, after which he would call out the names of those he had specially invited, and as they came forward in the order of their social rank, present them with one or more blankets each. When all his chief guests had received their presents he would *su'lia* the rest among the younger men. A great feast consisting of game and fish would next be indulged in. During the feast one of the elders or a prominent guest would declare the new name of the child, and the rest would express their satisfaction and approval. It was the aspiration of every man to outdo his fellows in the number of his guests invited and the quantity of blankets and other gifts distributed. His social rank was in a great measure determined by his ability to excel in these respects. The more members of the Sqoi'aqi he could hire, the larger the number of guests he could invite, and the greater the quantity of blankets and other gifts he could distribute, the higher became his social position in the eyes of his own and neighbouring tribes.

The mortuary customs of the Kwa'ntlen do not appear to have differed materially from those described among the Pila'tiq. According to my Kwa'ntlen informants, the men who handled and prepared the corpse for burial belonged to a special order or class, the office descending from father to son, much as did that of the *paraschites* among the ancient Egyptians. But while these among the Egyptians were despised and abhorred by their fellows, and made to live apart from the rest of the community, the *spalakwe'tsa* of the Halkōmelen were held in honour and received substantial honoraria for their services.

*LINGUISTICS.*

The phonology of the Kwa'ntlen does not differ in any material point from that of the Tsil'qé'uk. My general remarks on the Tsil'qé'uk noun apply here also. I collected a few specimens of the incorporative noun, which I append here. The

forms are not quite the same in some cases, but a common principle is seen to run throughout all the dialects:—

Makwetl-*kseu*-tsen, I hurt my nose. *Cf.* the independent form *mu'ksen*.

Makwetl-*des*-tsen, I hurt my eye. *Cf.* the terms for right and left eye.

Makwetl-*es*-tsen, I hurt my face. *Cf.* this with N'tlaka'pamuq independent term, of which it is an abbreviated form.

Makwetl-*teis*-ten, I hurt my finger or hand. This is the common incorporative form seen in all 'hand' syntheses.

Makwetl-*hen*-tsen, I hurt my foot. Common form for 'foot' syntheses.

Makwetl-*lina*-tsen, I hurt my ear. *Cf.* with *tan*, the independent term for 'ear' in N'tlaka'pamuq.

Makwetl-*ewets* or *ewetl*-tsen, I hurt my back. This is an abbreviated form of the independent *slukerettl* = back.

It will be seen that the incorporative nouns in this dialect, though the syntheses are differently formed, are much the same as in the other dialects examined. Some are abbreviations of the independent form of the same word, others are from synonymous terms which are seen to be independent forms in other dialects.

## NUMERALS.

### CARDINALS.

- |                         |                                   |
|-------------------------|-----------------------------------|
| 1. ne'tsa.              | 20. c'kwic.                       |
| 2. yisē'la.             | 21. c'kwic i-te ne'tsa. The other |
| 3. tlūc.                | units follow in like manner.      |
| 4. Hā'sen.              | 30. tlūqetleā.                    |
| 5. t'ka'teis.           | 40. Hā'senen, Hā'sentleq.         |
| 6. t'qum.               | 50. tlu'ketleā.                   |
| 7. tsauks.              | 60. t'qu'netleā.                  |
| 8. t'kā'itsa.           | 70. tsau'ketleā.                  |
| 9. tuq.                 | 80. t'ka'teetleā.                 |
| 10. ā'pen.              | 90. tūqetleā.                     |
| 11. ā'pen-i-te ne'tsa.  | 100. ne'tsowits.                  |
| 12. ā'pen-i-te yisē'la. | 1000. ā'penetleā'lis.             |

The 'teens' all follow in like manner.

The conjunction seen here is the commonest form in the Salish dialects for 'and'; other element *te* is the definite article.

### ORDINALS.

- |                 |                   |
|-----------------|-------------------|
| 1st. yu'ān.     | 6th. st'qu'ms.    |
| 2nd. sisā'les.  | 7th. stsau'k's.   |
| 3rd. stlūqs.    | 8th. st'ka'itses. |
| 4th. sehā'sens. | 9th. stūqs.       |
| 5th. stlka'tes. | 10th. sā'pens.    |

It will be observed that the ordinal numbers differ in Kwa'ntlen from those found in Teil'q'uk, which are formed by cumbersome circumlocutions. Here, with the exception of 'first,' the formative element *s* is added after the manner of forming abstract nouns. It differs, however, from the abstract noun in having *s* both prefixed and suffixed. A comparison of the ordinal numbers in the different Salish dialects is very interesting, scarcely any two agreeing in form.

There are in Kwa'ntlen a great number of class numerals. They are found among the ordinals as well as among the cardinals. Thus we have:—

- |                             |                               |
|-----------------------------|-------------------------------|
| yu'ān, the first man.       | seqātē'lis, the fourth man    |
| siyā'sēlis, the second man. | stlka'tsā'lis, the fifth man. |
| sqā'lis (?), the third man. | sepā'lis, the tenth man.      |

### PARTITIVE NUMERALS.

- |                         |                        |
|-------------------------|------------------------|
| first part, tne'tsamōt. | third part, tlū'qemot. |
| second part, yisē'lamo. | fourth part, Hā'semot. |

## CLASS NUMERALS.

1 man, nō'nsa.	6 men, t'qu'mela.
2 men, yāaise'la.	7 " tsauksū'la.
3 " tlūqē'la.	8 " t'kaiteš'ila.
4 " hāise'la.	9 " tā'qūla.
5 " tlkataē'la.	10 " ā'pila.

	Houses	Canoes	Trees	Poles, &c.	Blankets and soft-feeling things	Round things	Bands of cattle, booms of logs, huts, &c.
1	ne'tsauq	netsaqi'tl	sne'tsalp	sne'tsa-mats	ne'tsel-wut	ne'tsus	-awok
2	sem'p'tq	samōqi'tl	si'sūlp				
3	tleqautq						

## DISTRIBUTIVES.

These are regularly formed by reduplicating the first syllable of the cardinal numbers, thus :—

netne'tsa, one each; yisiy'sela, two each; āpā'p'en, ten each.

## MULTIPLICATIVES, OR NUMERAL ADVERBS.

After the first two these are regularly formed by suffixing the formative particle *atl* to the cardinal numbers, as in N'tlaka'pamuq, thus :—

ne'tsauq, once; sūma', twice; tlūqa'tl, thrice; hāi'senatl, four times; ā'penatl, ten times.

## PRONOUNS.

## PERSONAL PRONOUNS.

These, as is common in the Salish tongues, are of three classes: the independent, the inflectional or copulative, and the incorporative or synthetic.

The independent are:—

ens, I, me.

nō'a, thou, thee.

tesū' or t'sū', he, him.

se or ɕa, she, her.

t'ne'metl, we, us.

tlī'lep, tl'wilep, ye, you.

t'sa-li (common), they.

yē-sū', they (masc.).

yē-čū' or yēšē', they (fem.).

Besides the above forms for the third person we find the *tā-tla* or *tau-tla*, he, him; *ɕo-tla* or *ɕau-tla*, she, her; *tau'-tlā'em*, they, them; *tlā'lem*, they, them, seen in the *Teil'qē'uk*. The usage of these may best be seen in the *Kwa'ntlen* text below. The first person singular has a selective form, thus: *te ensa*. In *Kwa'ntlen* the presence of the demonstrative *te* with the pronominal forms appears always to give a selective significance to them. It is not regularly compounded with them as in *Teil'qē'uk* and some other dialects, where its uniform use has apparently caused the pronouns to lose their selective force. The *Kwa'ntlen* seems, therefore, to show us the reason why this demonstrative particle came to be compounded with the pronominal forms. The *Kwa'ntlen* use also an emphatic form of the independent pronouns, as follows :—

wa-n-e'nsa, I myself.

wa-en-nō'a, thou thyself.

wa-tla (tō-tla), he himself.

wa-tla (sō-tla), she herself.

wa-tl-nemetl, we ourselves.

wa-tl'wilep, you yourselves.

wa-tla-lem, they themselves.



A more literal translation of this would be: It is I myself, &c., &c.  
The inflectional or copulative forms are as follows:—

-tsen, I.  
-tcuq, thou.

-tst, we.  
-tcüp, you.

The third person has no inflectional pronoun; but when the subject of the verb is the third person the particle *es* is suffixed to the stem. This *es* is, I believe, a substantive verb. It appears only in transitive verbs, and its presence converts the verb into a noun, giving it the character partly of an infinitive and partly of a gerund. This is clear from the fact that it appears in both numbers alike; and if we want to distinguish between the singular and the plural, the masculine and the feminine, we must add the demonstrative forms used for the third person to it.

The forms for the first and second persons, as may be seen in the paradigm of the verb below, undergo modification in the conditional, optative, and other moods.

In the present and the simple future tenses of the verb the pronouns are regularly suffixed to the verb stem in Kwa'ntlen; but when the verb takes on auxiliary verbs and modifying particles, the pronoun is generally attached to one or other of these. In certain expressions, particularly those of an obligatory character, this rule is broken and the pronoun is attached to the verb stem (see under 'Verbs').

It will be noticed that the first person plural differs in form from that found in Teil'qé'uk, which corresponds to the Sk'qó'mie.

The locative adverbial particle *n̄* is regularly used with the third person when he or she is absent, or when the action was done in the past. Thus: *n̄ kai'etes kw'sen skwomai'*, he killed my dog; *n̄ ts' stelekal'ū*, he has some horses.

#### INCORPORATIVE OR SYNTHETIC PRONOUNS.

These are best seen in their syntheses.

tsā'wet-sāmā'-tsen-tsa, I will help thee.

tsā wet-tsen-tsa, I will help him.

tsā w-īq-teuq-tsa, thou wilt help me.

tsā'wet-teuq-tsa, thou wilt help him.

tsā w-īq-teüp-tsa, you will help me.

tsā'wet-teüp-tsa, you will help him.

tsā'w-es-sāmpk-es-tsa, he will help me.

tsā'w-es sām-tsa, he will help thee.

tsā'w-īq-es-tsa, they will help me.

tsā'w-es-sā'mptk-tsa, they will help thee.

tsā'wa-tsāmā'-tst-tsa, we will help thee.

tsā'wet-tst-tsa, we will help him.

tsā'wa-tel-tst-tsa, we will help one another.

Thus:—

tsā'wet-tā'la-tsen-tsa, I will help you.

tsā'wet-tsen-tsa, I will help them.

tsā'wet-tā'lōq-teuq-tsa, thou wilt help us.

tsā'wet-teuq-tsa, thou wilt help them.

tsā'wet-tā'lōq-teüp-tsa, you will help us.

tsā'wet-teüp-tsa, you will help them.

tsā'wet-tā'lōq-es-tsa, he will help us.

tsā'wet-tā'lem-tsa, he will help you.

tsā'wet-tā'lōq-es-tsa, they will help us.

tsā'wet-tā'lem-tsa, they will help you.

tsā'wa-tā'la-tst-tsa, we will help you.

tsā'wet-tst-tsa, we will help them.

The stem of this verb 'to help' is *tsā'na*. The termination *-xt* is the sign of the active verb. It is very interesting to observe how this suffix is sometimes dropped in the singular forms, but rarely in the plural. As in the other Salish dialects examined, there are no specialised forms for the third person.

It will be seen from the following examples that there are secondary forms for the synthetic pronouns in Kwa'ntlen. I did not observe this feature in the Teil'qé'uk.

kwets-nāla-tsen, I see you; kwets-nā'mā-tsen, I see thee.

kwets-nuq-tsen, I see him, her, it, them.

nē-tsen-kwets-nuq, I saw him, her, it, them.

kwets-nā'mā-tsen-tsa, I shall see thee; kwets-nā'la-tsen-tsa, I shall see you.

(nī-) kwets-manis, he saw me; (nī-) kwets-nā'lōhis, he saw us.

(nī-) kwets-nām, he saw thee; (nī-) kwets-nā'lem, he saw you.

I think this difference in form is due to the nature of the verb, the former being used with active, the latter with neuter verbs. These latter forms bear a resemblance to forms seen in the passive voice of the verb. The *nūq* of the third person is the determinative particle treated of elsewhere. The 'him,' &c., here referred to is a particular, determined 'him'; hence the use of *nūq*.

## POSSESSIVE PRONOUNS.

The differences between these and the corresponding forms in *Teil'qé'uk* are not very great; but such as they are, they have an interest for the linguistic student. One of the most notable of these differences is the presence and use of *n* in the second person singular. The same feature is seen in some of the interior dialects. The choice between the *ne* and the *es* forms seems to be guided by euphonic laws, as they are not used interchangeably. There are also distinct forms to mark the object possessed as feminine or masculine. I did not detect this feature in *Teil'qé'uk*, although it appears to exist in the *Halkómé'lem* speech generally. The form for the first person singular in *Kwa'ntlen*, as will be seen, differs from the corresponding form in *Sk-qó'mie* and *Teil'qé'uk*. The difference between the simple form and that compounded with the demonstrative in *Kwa'ntlen* is that the former is general in significance, the latter selective. The rule for the use of the two forms will be best understood by an example, thus: *ne* is used in answer to such a question as 'Whose is this?' when only one person is present besides the questioner. If there are several others present, then the answer will always be *Te-ne*. It is clear from this that the particle *te* used with the pronominal forms is the regular demonstrative.

## FIRST PERSON.

*Singular.*

- ne*, my (common form with masculine object).  
*te-ne*, or shortly *te-n*, my (selective form with masculine object).  
*ne*, my (common form with feminine object).  
*se-ne*, or shortly *se-n*, my (selective form with feminine object).

It is clear from these examples that the formal gender of the pronouns is derived from the demonstrative, which alone has distinct forms for masculine and feminine.

*Plural.*

- . . . *tst*, our (common form with masculine or feminine object).  
*te . . . tst*, „ (selective form with masculine object).  
*se . . . tst*, „ (selective form with feminine object).

## SECOND PERSON.

*Singular.*

- en* or *es*, thy (common form with masculine or feminine object).  
*te-en* or *te-es*, thy (selective form with masculine object).  
*se-en* or *se-es*, thy (selective form with feminine object).

*Plural.*

- en* or *es* . . . *Elep*, your (common form with masculine or feminine object).  
*te-en* or *te-es* . . . *Elep*, your (selective form with masculine object).  
*se-en* or *se-es* . . . *Elep*, your (selective form with feminine object).

## THIRD PERSON.

*Singular.*

- . . . *s*, his or hers (common form with masculine or feminine object).  
*te . . . s*, his (selective form with masculine or feminine object).  
*se . . . s*, her ( „ „ „ „ ).

The plural is the same. If it is desirable or necessary to distinguish them from the singular, the demonstrative forms for the plural are added.

The above forms are used when the object possessed is present and visible. The 'invisible' and 'absent' forms in *Kwa'ntlen* differ a little from the corresponding forms in *Teil'qé'uk*. They are as follows:—

*Object Present but Invisible to Speaker.*

kWE-ne = my, as kWE-ne skwomai, my dog (object masculine).  
This form is frequently contracted to kwen'.  
k'tlen = my, as k'tlen mûsmûs, my cow (object feminine).

*Object Absent and Invisible to Speaker.*

K's-sû-ne, often contracted to k's'ûn', my (object masculine).  
K's-tlen, my (object feminine).

The same elements are used with the pronominal forms of the other persons.

## EMPHATIC FORMS.

The same rule applies to the other pronominal forms with respect to common and selective, masculine and feminine forms.

ne-swa, my own.	sâ'atl, our own.
en-swa, thy own.	es-swa'elep, your own.
es-swa, thy own.	
tô-swas, his own.	tô-swas, their own.
se-swas, her own.	

## SUBSTANTIVE FORMS.

ne-swa, mine.	sâ'autl, ours.
es-swa, thine.	es-swa'elep, yours.
swas, his, hers.	swas (a'tlen), theirs.

POSSESSIVE WITH *Verbum Substantivum*.

tla-wa-n'-swa, it is my or mine; tla-wa-sâ'autl, it is our or ours.  
tla-wa-en-swa, it is thy or thine; tla-wa-eswa'elep, it is your or yours.  
tla-wa-swas, it is his, her or hers; tla-wa-swas (a'tlen), it is their or theirs.

POSSESSIVE WITH *Verbum Substantivum* AND DEMONSTRATIVE.

tla-n'-swa ti, this is mine; tla sâ'autl ti, this is ours.  
tla swa ti, this is thine; tla-eswa'elep ti, this is yours.  
tla swas ti, this is his, hers; tla-swas (a'tlen), this is theirs.

The Kwa'ntlen also use the prepositional form for the third person when the owner's name is mentioned. Thus: skwomai' tla John, the dog of John. Possession or ownership is also marked in Kwa'ntlen in the following manner:—

ô-tsen ts' skwomai, I have or own a dog.  
n-ô-teûq ts' skwomai, you have a dog.  
ô-tst ts' skwomai, you and I have a dog.  
ô-tst ts' skwomkwomai', we have some dogs.  
ô-tst ts' skwomai' ô-tô'tla, he and I have a dog.

This last is particularly interesting in its construction. The particle *ts'* which is seen here appears to be wanting in the corresponding expression in Tei'qé'uk.

## INTERROGATIVE PRONOUNS.

Singular—Wet? who? Wet kwa yâ'is te lâ'lem? who made this house?  
Plural—Wet-yisa' or tlatlswet. Wet teûq? who are you? Wet t'sû'? who is that?  
Wet-yisû'? who are they?  
Tô-wet? whose? Tô-wet slais te? whose work is this? or, who did this?  
Tô-wet lâ'lem? whose house is that? Tô-wet te-ni? whose is that?  
Stam? what? Stam t'sû'? what is that? Stam kwa es-stlê? what do you want?  
But 'what man?' is thus rendered: wet swê'eka?  
Kwa nelsa? which? *ad. litt.* 'a one?'

## DEMONSTRATIVE PRONOUNS.

te (masc.), se (fem.), t'sä' or tesä' (common), he she.  
 yēsü' (masc.), yēcü' (fem.), t'sü-li (common), they.  
 tē-l (masc.), ti, tē-nā' (masc.), sē-nā' (fem.), this, these.  
 tē-ni' (masc.), sē-ni' (fem.), that those.

## INDEFINITE PRONOUNS.

wet-äl, anyone; au'ita-wet, no one.  
 yesä', someone; used as the *on* in French.

## REFLEXIVE PRONOUN.

nāmüt, self.

## DEMONSTRATIVES.

These do not differ from the Teil'qē'uk forms already given, except in the substitution of *n* for *l*. The Kwa'ntlen, however, appear to express the distinction between the attributive and the predicative adjective in conjunction with a demonstrative differently. Thus they say *ē tū lā'lem*, this house is good; but *ē tē lā'lem*, this is a good house. In Teil'qē'uk the distinction is effected by a difference in the order of the words; in Kwa'ntlen by the use of different demonstratives.

## ARTICLES.

These are identical with those in Teil'qē'uk, and their functions appear to be the same.

## ADJECTIVES AND ADVERBS.

My remarks on these in the Teil'qē'uk apply equally here. The syntax of these is apparently the same in all the Halkōmē'lem dialects. It may be added, however, that a study of the native texts reveals the fact that certain temporal adverbs 'govern' the subjunctive mood. Thus I may say *sqēlius*, 'he stands'; but 'he stands awhile' must be expressed thus: *tū-lī's k's-qēlius*. Again, *amē's*, 'he came,' but *wāq-E-tl k's-āmē's*, 'often he used to come.' Numerous other examples will be found in the native text.

The comparison of adjectives in the Kwa'ntlen seems to be more regular than Teil'qē'uk. There appears to be an equivalent to our comparative sign *-er*. Thus:

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
ē, good.	tū or tō-ē, better.	yēlau'wel-ē, best.
k'ēl, bad.	tū or tō-k'ēl, worse.	yēlau'wel-k'ēl, worst.

This *tū* or *tō* which marks the comparative degree is probably the particle *tū* which is seen in the pronominal forms of the third person and in certain other pronominal and demonstrative expressions. It is interesting to remark that the same particle appears compounded with *wa* in the comparative in N'tlaka'panuq.

## PREPOSITIONS, CONJUNCTIONS, AND CONJUNCTIVE ADVERBS.

The forms and functions of these will best be gathered by a study of the native text given below.

## VERBS.

The inflection of the verb in Kwa'ntlen is effected, as in the other dialects examined, by means of particles and auxiliary verbs. The principal of these are:—*ē*, *e-tl*, *i-tl*, or *i-tl*, *nē*, *tl*, *wē-tl*, *wā*, *nē-tl*, *tea*, or *taa*. The functions of these are best grasped by an examination of the paradigms and the native text.

## VERBA SUBSTANTIVA.

Of these *ē*, *i-tl*, *wā* and *es* are the most important. The first does not appear to be used apart from other verbs. It seems to have the sense of our *am*, &c. The last three are used both independently and as auxiliaries to other verbs. *i-tl* or *ē-tl* appears to be the preterite of *ē*, it being found only in past tenses, thus: *tlēmōq i-tl tsilakatlitl*, 'it rained yesterday.' *Wā* is used differently in some of the Halkōmē'l-Em dialects from what it is in Sk-qō'mic and N'tlaka'pamuq. In the Kwa'ntlen it appears chiefly in conditional clauses. It seems to be the chief sign of the subjunctive forms (see the verbs). It is seen also in verbal syntheses implying obligation on the part of the agent, thus: *wā-kwakwot-tsen*, 'I must strike,' &c. It is found likewise in sentences that begin with a temporal adverb, thus: *wia'tl kwens wā k'a'kūi*, 'I am often sick.' In some instances it is used interchangeably with *ē-tl* or *i-tl*, thus: *talmō'hse-teūq wā* (or *ētl*) *k'akau'oq*, 'When you are sick you should take medicine.' Again, it and some of the others are seen to enter largely into the construction of conjunctions or connectives. In the continuous native text below it will be seen that *ē'-tlās-wā*, *tlu's-wā*, and *ē'-tlās-es-wā* are regularly employed to connect the sentences. It is very difficult to translate these expressions into English; and no two dialects seem to use the same forms. *es* appears regularly in the third persons as an auxiliary to transitive verbs. Its presence converts the verb into a verbal noun. It appears also with the pronouns of all the persons in certain constructions. Thus it may be seen in the form *kw'en-es* in the sentence, *Huta kwē-n-es k'el*, 'He said I was a bad man.' Again in *Huta kw'-es nems*, 'He said he was going.'

## INTRANSITIVE VERBS.

sick, *k'akūi*.

## PRESENT TENSE.

These are formed in Kwa'ntlen by the simple juxtaposition of the verb stem, noun or adjective, and the inflectional pronouns, thus:—

Sing.	{	<i>k'a'kūi-tsen</i> , I am sick.	Plur.	{	<i>k'a'kūi-tst</i> , we are sick.
		<i>k'a'kūi-teūq</i> , thou art sick.			<i>k'a'kūi-tsap</i> , you are sick.
		<i>k'a'kūi</i> ( <i>t'sū</i> , <i>tō'tla</i> ), he is sick.			<i>k'a'kūi</i> ( <i>a'tl'en</i> ), they are sick.
		<i>k'a'kūi</i> ( <i>qū</i> , <i>sō'tla</i> ), she is sick.			<i>k'a'kūi</i> ( <i>tō-tlā'-lem</i> (masc.)) } they are <i>tlā'-lem</i> (fem.) } sick.

The locative particle *nī* is prefixed to the third person, singular and plural, to mark absence. Of the two forms in the third person plural, the former is in Kwa'ntlen employed in a particular sense to indicate the members of the speaker's own family, the latter in a general sense.

## PRESENT PERFECT AND RESPONSIVE TENSE.

*Singular.*

*ē-tsen-k'a'kūi*, I am sick.  
*ē-teūq-k'a'kūi*, thou art sick.  
*ē-k'a'kūi*, he or she is sick.

*Plural.*

*ē-tst-k'a'kūi*, we are sick.  
*ē-teap-k'a'kūi*, you are sick.  
*ē-k'a'kūi*, they are sick.

If it is desirable to distinguish between masculine and feminine, singular or plural, in the third person, the demonstrative forms given above in the present tense are added; but generally the subject, when in the third person, requires no personal elements, the sex and number being understood. The forms of this tense are employed only in response to direct questions. A plain statement of fact is expressed by the forms of the present tense. It was the same in the Sk-qō'mic. I have rendered the auxiliary *ē* here by 'am.' The natives who understand English do the same; but it is not the equivalent of our substantive verb. Besides conveying a statement of present condition or action, it carries with it also a sense of past action or condition. A more exact translation of the term would be: 'I am being sick,' &c. &c. When *ē* is prefixed to a transitive verb the tense is then really an *immediate* past, and is best translated by 'I have just,' &c., or by the substantive verb with the active participle (see under 'Transitive Verbs,' below).

## PRESENT PERFECT CONTINUOUS AND RESPONSIVE TENSE.

This differs from the other by the presence of the temporal particle qon = 'still, yet,' thus:—

ē-tsen-qon-kā'kūi, I am still sick; ē-tst-qon-kā'kūi, we are still sick.

## PRETERITE.

*Singular.*

kā'kūi-e-tl-tsen, I was sick.

kā'kūi-e-tl-teŋq, thou wast sick.

kā'kūi-e-tl, he or she was sick.

*Plural.*

kā'kūi-e-tl-tst, we were sick.

kā'kūi-e-tl-teap, you „

kā'kūi-e-tl, they were sick.

The locative particle *nī* is added to the third person in both numbers to mark absence.

## PAST PERFECT TENSE.

ē-tl-tsen-kā'kūi, I have been sick; ē-tl-tst-kā'kūi, we have been sick.

The other persons follow in like manner.

## PLUPERFECT TENSE.

There is no difference between this and the past perfect tense.

## FUTURE TENSE.

kā'kūi-tsen-tsa, I shall be sick; kā'kūi-tst-tsa, we shall be sick.

The other persons follow regularly.

It is very noticeable how regularly the Salish dialects of this region *prefix* the verb stem in the future tense.

## PERIPHRASTIC FUTURES.

kā'kūi-yūq-tsen-tsa, I think I am about to be sick.

sē'si-tsen-wa-kā'kūi-an, I am afraid I shall be sick.

iwā'wā kā'kūi-tsen, perhaps I shall be sick.

## OPTATIVE FORMS.

kā'kūi-ā'nōq tlā'al, I wish I was sick.

n'-stlē kwens-kā'kūi, I want to be sick.

## CONDITIONAL FORMS.

kwens or kwenes kā'kūi, when I am sick.

kwes kā'kūi, when thou art sick.

k's kā'kūi-tst, when we are sick.

kwes kā'kūi-ēlēp, when you are sick.

wē-nē-en-e-tl-kā'kūi, if I am sick, or if I were sick.

wē-nē-et-e-tl-kā'kūi, if we are sick, or if we were sick.

wē-nē-ōq-e-tl-kā'kūi, if thou art sick, or if thou wast sick.

wē-nē-ap-e-tl-kā'kūi, if you are sick, or if you were sick.

wē-nē-es-e-tl-kā'kūi, if he is sick, or if he were sick.

## QUOTATIVE FORMS.

Hu'ta tsa kwes ē-kā'kūi, he said thou wast sick.

ē-Hu'ta k's-ē-tst kā'kūi, he said we were sick.

ē-Hu'ta k's-ēlap kā'kūi, he said you were sick.

## DUBITATIVE FORMS.

iwā'wā kā'kūi-tsen, I may be sick; iwā'wā kā'kūi-tst, we may be sick.

The other persons follow regularly in like manner.

It is worthy of notice that these dubitative forms have, thus far, been different in each dialect examined.

## NEGATIVE FORMS.

aua-tsen k'ā'kūi-en, I am not sick.  
 aua-t-st k'ā'kūi-et, we are not sick.

The other persons follow regularly in like manner.

auānōq tlā'al k'ā'kūi-en, I don't want to be sick.  
 aua kwēnes wū'q k'ā'kūi, I am not often sick.

## MISCELLANEOUS FORMS.

nēskwā'lūon ē-tsen-k'ā'kūi, I think or believe I am sick.  
 k'ā'kūis tām (t'sa) tsa, this will make you sick.  
 k'ā'kūis tām iis tsa, this will make me sick.  
 ē'-ā-teūq-k'ā'kūi? are you sick?  
 ē-tsen-k'ā'kūi, I am sick, or shortly ē-tsen, I am.  
 ē-ā-k'ā'kūi? is he sick? ē-k'ā'kūi, he is sick, or shortly ē he is.  
 wīa'q (or wīat) kwēns wa k'ā'kūi, I am often sick.

## TRANSITIVE VERB.

The principal tense signs of the transitive verb are: ē, present perfect or responsive sign; *nē* and *nē-tl* preterit; *nē* . . . *nē-tl*, past perfect and pluperfect; and *tsa*, future.

## ACTIVE VOICE.

kwā'kwot, to strike.

## PRESENT TENSE.

	kwā'kwot-tsen, I strike;	kwā'kwot-tst, we strike.
	„ -teūq, thou strikest;	„ -teap, you „
	„ -es (te (masc.) se (fem.) present, he or she strikes.	
ni	„ -ES „ „ absent „ „	
	„ -ES (tōtlā'lem (masc.) sōtlā'lem (fem.) present, they strike.	
ni	„ -ES „ „ „ „ absent, „ „	

## PRESENT PERFECT CONTINUOUS AND RESPONSIVE TENSE.

ē-tsen-kwā'kwot, I am striking; ē-tst-kwā'kwot, we are striking.

The other persons follow regularly in like manner.

I may add here that 'gender' and 'number,' 'absence' and 'presence' of the third person are uniformly expressed in all the tenses as in the present tense above.

In the past tenses the Kwa'ntien distinguish between a recent and a more remote action thus:

## RECENT PAST TENSE.

nē-tsen-kwā'kwot, I struck; nē-tst-kwā'kwot, we struck.

The other persons follow regularly in like manner.

## REMOTER-PAST TENSE.

nē-tl-tsen-kwā'kwot, I struck; nē-tl-tst-kwā'kwot, we struck.

The other persons follow regularly in like manner.

## PAST PERFECT AND PLUPERFECT TENSE.

nē-tsen-we-tl-kwā'kwot, I had struck; nē-tst-we-tl-kwā'kwot, we had struck.

The other persons follow regularly in like manner.

## FUTURE TENSE.

kwā'kwot-tsen tsa, I shall strike; kwā'kwot-tst-tsa, we shall strike.

The other persons follow regularly in like manner.



Besides this regular form, the future is sometimes expressed by adding *nām*, 'to go,' to the verb instead of the particle *tsa*. But this can only be done with verbs of action where motion is possible, as: 'I am going to run,' and 'I am going to strike,' &c. It would be impossible to say 'I am going to be sick,' 'I am going to be rich,' &c., with *nām*.

## IMPERATIVE MOOD.

The imperative inflection in Kwa'ntlen is *tla*, thus:

kwā'kwot-tla! strike!  
 kwā'kwot-teŋ, strike thou; kwā'kwot-teap, strike ye.  
 ē-tla-kwā'kwot, let me (or us) strike; tūit cū kwēs kwā'kwot, strike hard.

The difference between the personal and the impersonal form is interesting. The impersonal form in *-tla* is used only when the speaker sees the agent about to strike; or when he is hesitating whether he will strike, &c., or not. The personal forms are those commonly employed in giving an order or command.

## FORMS IMPLYING OBLIGATION ON THE PART OF THE AGENT.

wā-kwā'kwot-tsen, I must strike.  
 wā-kwā'kwot-teŋ, you " "  
 we-tl-kwā'kwot-tst, we ought to strike.  
 " " -teap, you " " "

## NEGATIVE FORMS.

## PRESENT TENSE.

au'a-tsen kwā'kwot-en, I strike not; au'a-tst kwā'kwot-et, we strike not.  
 au'a-teuq kwā'kwot-ōq, thou strikest not; au'a-teap kwā'kwot-āp, you strike not.  
 au'a kwā'kwot-es, he strikes not; au'a kwā'kwot-es (āatlen), they strike not.

## PRETERITE.

au'a-tsen nē'n-kwā'kwot, I did not strike; au'a-tst nē-et-kwā'kwot, we did not strike.

au'a-teuq nē-ōq-kwā'kwot, thou didst not strike; au'a-teap nē-āp-kwā'kwot, you did not strike.

au'a nē-es-kwā'kwot, he did not strike; au'a nē-es-kwā'kwot, they did not strike.

## FUTURE.

au'a-tsen tsa-kwā'kwot-en, I shall not strike; au'a-tst tsa-kwā'kwot-et, we shall not strike.

au'a-teuq tsa-kwā'kwot-ōq, thou wilt not strike; au'a-teap tsa-kwā'kwot-āp, you will not strike.

au'a-tsa kwā'kwot-es, he will not strike; au'a-tsa kwā'kwot-es, they will not strike.

## IMPERATIVE.

au'a-teuq kwā'kwot-ōq! don't strike it!  
 au'a-teuq kwā'kw'k'same-ōq, don't strike me.  
 au'a-tst kwā'kwot-et, don't let us strike it.

It is interesting to observe that the Kwa'ntlen uniformly suffix the regular subject pronoun in negative sentences to the negative, adding a secondary form to the verb stem as well. This is not an uncommon feature of the Salish tongues; nor is this attachment of the pronominal forms to the adverb confined to the adverbs of negation only. Yet not all adverbs are thus treated.

## CONDITIONAL FORMS.

wā-kwā'kwot-tsen, if I strike; wā-kwā'kwot-et, if we strike.  
 " " -teŋ, if thou strikest; " " -āp, " you "  
 " " -es, if he strike; " " -es, " they "

wä-kwä'kwot-En-ē-tl, if I were to strike; wä-kwä'kwot-Et-ē-tl, if we were to strike.  
 " " -ōq-ē-tl, " thou wast to " ; " " -äp-ē-tl, if you " "  
 " " -Es-ē-tl, " he were to " ; " " -Es-ē-tl, if they " "  
 ē-wü'-wä-kwä'kwot-tSEN, I may strike, ē-wü'-wä-kwä'kwot-tst, we may strike.

The other persons follow regularly in like manner.

kwENS nē-we-tl-kwä'kwot, when I strike or struck it.  
 k's-nē-we-tl-kwä'kwot-tst, when we strike or struck it.

#### OPTATIVE FORMS.

nE-stlē kwENS-kwä'kwot, I wish I could strike it, or I desire to strike it.  
 " kwES-kwä'kwot-tst, " we " " or we " "  
 " " -kwä'kwot, " thou couldst strike it.  
 " " -kwä'kwot-äp " you could "  
 kwä'kwot-ōq tlaä'l, I wish you would or could strike it.  
 " -Et " " we could strike it.  
 nē-wä-stlēs k's-kwä'kwots? did he want to strike it?

#### INTERROGATIVE FORMS AND REPLIES.

nē'-ä-kwä'kwotes? did he strike it?  
 nē-kwä'kwotes, he did strike it.  
 nē'-ä-teñq-kwä'kwot? did you strike it?  
 nē-tSEN-kwä'kwot, I did strike it, or shortly, nē-tSEN, I did.  
 kwä'kwot-E-tst? ought we to strike it?

The interrogative sign is *ä* in Kwa'ntlen. In Sqō'mic it is *ä*.

#### ITERATIVE FORMS.

ē-tSEN-wä-kwä'kwōkwot, I am repeatedly striking it.  
 ē-tst-wä " we are "  
 wä-kwä'kwōkwotes, he is striking it all the time.  
 kwä'kwōkwot-teñq! keep on striking it!

All iterative or prolonged action is uniformly expressed by reduplication as above.

#### DEPRECATIVE FORMS.

au'a-teñq kwä'kwot-ōq, please don't strike it.

These forms differ from the negative indicative forms only in sound. The final *a* of the negative is drawn out in a beseeching tone in the deprecativ forms.

#### RECIPROCAL FORMS.

nē-tst-kwä'kwot-al, we struck each other.  
 nē-tcap-kwä'kwot-al, you " "

#### INFINITIVE FORMS.

kwä'kwot, to strike; nē-kwä'kwot, to have struck.

#### PARTICIPLES.

kwä'kwōkwot, striking; gerund, skwä'kwot.

The stem of this verb is *kwäkw* or *kwäka*. The termination *-ot* or *-ut* or *kt* is a formative element. It is suffixed to the stem of any active verb when the 'it' is an indefinite object. It is the indeterminative of action. It may be replaced by *nūq* or *nōq*, the determinative of action. Thus, *nē-tSEN-kwä'kw'nūq*, I struck it. When *nūq* is suffixed the 'it' always relates to a known, determined object.

#### PASSIVE VOICE.

kwäkq, struck.

strike.

"

"

## PRESENT PERFECT OF ACCIDENTAL ACTION.

kwāk'nē'lem, I am struck; kwāk'nā'lem, we are struck.  
 kwāk'nā'm, thou art " ; kwāk'tsa'p, you "

## PRESENT PERFECT OF PURPOSIVE ACTION.

kwākQEsē'lem, I am struck; kwākQEtā'lem, we are struck.

## IMMEDIATE PAST OF ACCIDENTAL ACTION.

ē-kwāk'nē'lem, I am just struck; ē-kwāk'nā'lem, we are just struck.

## IMMEDIATE PAST OF PURPOSIVE ACTION.

ē-kwākQEsē'lem, I am just struck; ē-kwākQEtā'lem, we are just struck.

## RECENT PAST OF ACCIDENTAL ACTION.

nē-kwāk'nē'lem, I was struck; nē-kwāk'nā'lem, we were struck.

## RECENT PAST OF PURPOSIVE ACTION.

nē-kwākQEsē'lem, I was struck; nē-kwākQEtā'lem, we were struck.

## REMOTER PAST OF ACCIDENTAL ACTION.

nē-tl-kwāk'nē'lem, I was struck; nē-tl-kwāk'nā'lem, we were struck.

## REMOTER PAST OF PURPOSIVE ACTION.

nē-tl-kwākQEsē'lem, I was struck; nē-tl-kwākQEtā'lem, we were struck.

## PAST PERFECT OF ACCIDENTAL ACTION.

kwākQ'nēlem-e-tl, I have been struck; kwākQ'nālem-e-tl, we have been struck.  
 nē-tsen kwākQ, I have been struck; nē-tst-kwā kQ, we have been struck.

## PAST PERFECT OF PURPOSIVE ACTION.

kwākQEsä'mhes-e-tl, I have been struck; kwākQEtāloqhes-e-tl, we have been struck.

## PLUPERFECT.

ē-tl-tsen kwākQ, I had been struck; ē-tl-tst-kwākQ, we had been struck.

## FUTURE.

kwākQ'nēlem tsa, } I shall be struck; kwākQ'nālem, } we shall be struck.  
 kwākQ-tsen-tsa, }  
 kwākQEsē-tsen-tsa, I shall strike myself; kwākQ'Esē-tst-tsa, we shall strike ourselves.

## CONDITIONAL FORMS.

wā kwākQEsēlem, if I am struck; wā kwākQEsē-t, if we are struck.  
 wē-nē-es-e-tl-kwākQEsēlem, if I should be struck.  
 wē-nē-es-e-tl-kwākQEtā'lem, if we should be struck.  
 wā-kwākQEsē't-en, if I strike myself; wā-kwākQEsē-t, if we strike ourselves.  
 wā-kwākQEsēt-ōq, if thou strike thyself; wā-kwākQEsēt-āp, if you strike yourself.  
 wē-nē-en-e-tl-kwākQ, if I have been struck; wē-nē-et-e-tl-kwākQ, if we have been struck.  
 wē-nē-ōq-e-tl-kwākQ, if thou hast been struck; wē-nē-āp-e-tl-kwākQ, if you have been struck.

we-nē-es-e-tl-kwākq, if he has been struck; we-nē-es-e-tl-kwākq, if they have been struck.

nē-tl-tsen-s't-wa-kwākq, I may have been struck; nē-tl-tst-s't-wa-kwākq, we may have been struck.

#### REFLEXIVE FORMS.

kwākq-nā'mit-tsen, I strike myself; kwākq-nā'mit-tst, we strike ourselves.

kwākq-nā'mit-e-tl-tsen, I struck myself; kwākq-nā'mit-e-tl-tst, we struck ourselves.

#### MISCELLANEOUS FORMS AND EXPRESSIONS.

I have a dog, ē'-tsen ts' skwomai'.

You have a dog, nētenq ts' skwomai'.

You and I have a dog, ē-tst ts' skwomai'.

You and I have dogs, ētst ts' skwomkwomai'.

We have some horses, ētst ts' stē'lekaiū.

He and I have some dogs, ētst ts' skwomkwomai' ē-tō'tla.

We have some horses, stē'lekaiū-tst.

He has some horses, nī ts' stē'lekaiū.

My dog is black, skēq te n' skwomai'.

Your dog is white, pek te es skwomai'.

His dog is white, pek te skwomai's.

Our house is old, sū'lakwa te lā'lem-tst.

My hat is on the table, nī sūsa' yā'suk.

It is under a stone, stlapalwitl te smānt.

It is by a stone, splēek te smānt.

It is on a stone, tlatluk te or nī te smānt.

It is in the box, nē sinē'yū te kō'akōa.

Near me, s'tetes t'lē'nsa.

A stone will sink in water, te smānt t'pil nī te k'a.

In, on, nī.

Come with me, mē'tla skā t'lē'nsa.

Come home with me, mē'tla tāk'q skā t'lē'nsa.

I will go with you, nem-tsen-tea skā t'l'nō'a.

Let us build a house, ē-tla-sē-utqem.

Let us make a canoe, ē-tla-hūi.

Let us go there, ē-tla-nem te nī.

Let us eat it, ē-tla-nēpi'tl.

The canoe floats on the water, s'pepākq te snu'kqetl.

The moon is bright, stū'tū te t'l'kelts.

The day is clear, cwū'ek'q.

It is cloudy, cūē'esten.

He is making a fire, ē-hai'ekwelsip.

Give me the horse, mē's-teuq te s'kaiū.

I can ride, sō'wa-tsen kwēnes s'tsū.

I can swim, sō'wa-tsen kwēnes t'l'sem.

Are you cold? ē-ā'-teuq tsa'tsalem?

I am cold, ē'-tsen tsa'tsatlem, or simply ē'-tsen, I am.

Are you hungry? ē-ā'-teuq kwā'kwē?

Is he sick? ē-ā'-kā'kūi?

Is your father dead? n'-ē-ā'-k'ai kwaū'n men?

Is he coming? ā-mē tsa?

Are you coming? ā-mē'-teuq tsa.

I often go there, wīā'tl kwēnes wa-hen-nem tsa.

Go in, kwatqē'lem! Come in, mē-kwatqē'lem.

Did you shoot a deer? n'-ē-ā'-teuq kwiliq te smēis?

Is it dark? yetl s'sets?

It is light (in answer to question), I stū'tū.

I want you to go, nestlē kwa ē's-nem. Come along! mē tla.

It is Harry, tla Harry. It is Mary, tla Mary.

Once he came to my house, nē'tsauqitl ks' āmēs tene lā'lem.

He often used to come, wiyā's-e-tl k's-āmēs.

When I came in the man was lying on the bed, tla's-wū ā'qes te swē'Eka  
i'-ē-tsen-mē kwatqē'lem.

When I went out I saw him there, ē'-tsen-kwā'is-nūq kwēnes nā'witl nem atk'el.

I am hurt, ē'-tsen-māqt!

You have hurt me, ē'-teuq-māqt! nāmih.

Who made this? tōwet stā'is tē'/? *verbatim*, Whose work is this?

I did, tē ensa (if alone with questioner the answer would then be simply ensa);

'tē ensa' is the selective form of this pronoun

He did, tla t'sū' (*verbatim*, it is that one).

He has killed it, nī-kai't-nūq-es.

I should like some water, nē-stlē kwa k'ā.

I should like to have a horse, nē-stlē kwa st'kaiū.

He said he was going, Huta kwēs nēm.

I said I was going, Huta-tsen kwēs nēm.

He said I was a bad man, Huta kwēnes k'el (mist'ōq).

He said I ought to go, Huta wa-nēm-en.

I told him he ought to go, nē-tsen-hut-es-tōq-wa-this-nēm.

When you come in, shut the door, t'kai-teuq she'l wa-mē-ōq kwatō'lem.

When you are sick you should take medicine, talmō'hse-teuq wā (or etl) kākau'ōq.

When the deer saw me it ran away, nī tlō tē smōis kwēs nī's kwāts nēmshēs.

When it rains I stay in the house, wiskata'ūq-tsen-al etl stēmōqēs.

Would you not like some meat? auū-ā' stlēs kwa smō'is!

I must drink, kākut ensa.

I ought to drink, stlō'tlun kwēs k'ā'ka.

I am eating meat, ē'then-tsen tē smō'is.

Which is your horse? tla kwa nē'tsa es st'kai'ū!

He stole my horse, nī-kāens-es kw'sen-st'kai'ū.

He stole your horse, nī-kāens-em kw'ses-st'kai'ū.

He killed my dog, nī-kai'etes kw'sen-sk'womai'.

He killed your dog, nī-kai'etes kw's-es-sk'womai'.

I lost my dog, nē-tsen-ekwā'nēm kw'sen-sk'womai'.

He lost his dog, nī ekwā'nēm kw's sk'womai'.

I cut my foot (indefinite of means), thits-hin.

It is raining, stēmō'q.

It rained yesterday, stēmōq-etl tsila'katlitl.

It will rain to-morrow, stēmōq-tsa wai'yilis.

If it rains I shall not go, hātsā tēmōq ē-au'a-tsen nēm-en.

If it is fine to-morrow we will go hunting, hātsā ē-we wai'yilis nē'm-tst hā'wa (or pepiā'tl if with a gun).

Where are you? nē-teuq ani'tsa? ē'-tsen ē tē nā, I am here; or ē kwe nā (the latter is an older form).

I live here, ē-tsen-tlenauq ē kwe nā (in answer to question)

I live there, nē-tsen nī' kwe nī (in answer to question).

He is in the house, nī s'hatau'q (with emphasis on *in* it would be nī yā s'hatau'q).

He is on the beach, nī tsā'tsō.

I am a Kwā'ntlen, Kwā'ntlen-tsen.

I shoot, qolic-tsen; I am shooting, ē-qolic-tsen; to shoot, s-qolic; he shoots, nī-qolic; a shooter, ū-qolqolic or nūks-qolic.

I fish, tlātlēs-tsen; I am fishing, ē-tsen-tlātlēs; to fish, stlātlēs=fishing; he fishes, nī tlātlēs; a fisher, nūks-tlās.

I hunt, hā'wa-tsen; I am hunting, ē'-tsen hā'wa; he hunts, nī hā'wa; a hunter, nūks-hā'wa.

I dig, sō'kwels-tsen; I am digging, ē'-tsen-sō'ekwels; to dig, sō'kwels; he digs, nī sō'kwels; a digger, nūks-sō'kwels, or hōsōkwels.

I work, yīās-tsen; I am working, ē-tsen-yīās; to work, syīās; he works, nī yāēs; a worker, nūks-yīās or nūke-yīās.

I swim, tētsem-tsen; I am swimming, ē-tsen-tētsem; to swim, stētsem; he swims, nī tētsem; a swimmer, nūks-tētsem.

I run, Hunyhā'nēm-tsen; I am running, ē-tsen-Hunyhā'nēm; he runs, nī Hunyhā'nēm; to run, stHunyhā'nēm; a runner, nūks-Hunyhā'nēm.

I dance, kwaie'litl-tsen; I am dancing, ē-tsen-kwaie'litl; to dance, skwaie'litl; he dances, nī kwaie'litl; a dancer, nūks-kwaie'litl. [This terminal // has sometimes the sound of H.]

A canoe maker, nūks-hīi.

A basket maker, nūks-kwū weq (skwūweq = to pierce).

one stone, nēsa smiint.

two stones, yisē'la smiint.

many stones, kuq smiint.

any stones, kō-smiint-ūl.

few stones, k'amas smiint.

all stones, mōk smiint.

some stones, smēmū'nt.

no stones, au'ita smiint.

one dog, nē'tsa skwomai'.

two dogs, yisē'la "

many dogs, kuq "

any dogs, kō-skwomai'-ūl.

few dogs, kē'kamas skwomai'.

all dogs mōk.

some dogs, skwomkwomai'.

no dogs, au'ita skwomai'.

one hat, nē'tsa yū'suk or ye'tsawok

two hats, yisē'la " or yisi'lawok.

many hats, kuq'ewok.

few hats, kē'kamas yū'suk.

all hats, mōk "

no hats, au'ita "

this house, tē-na lā'lem.

these houses, tē-na elā'lem.

that house, tē-ni lā'lem.

those houses, t'sa elā'lem.

these two houses, tē-i yiselā'lem (i = here).

those " " t'sa "

this hat, tē-na yū'suk.

these hats, tē-na yayū'suk.

that hat, tē-ni yū'suk.

those hats, ye'tsa or yī'sa yū'suk.

right eye, ewiyū'les or s'wāiyū'les.

left eye, eekwū'les or sekwū'les.

both eyes, cwaī'yū'les, or s'waī'yū'les, or keq-ē'lum.

right hand, s'eyūs.

left hand, s'ekwaiyūs.

both hands, t'sāyūs.

right foot, s'ēhin or s'ainin.

left foot, skōhin.

both feet, s'ainin or s'q'he'na.

right ear, cwū'lā.

left ear, skū'lā.

both ears, kwēn, kēn, or kwenkwēn.

ten Kwa'ntlen, I am a descendant of the Kwa'ntlen, or I belong to the Kwa'ntlen  
of descent.

#### CONTINUOUS NATIVE TEXT IN NARRATIVE FORM.

TE SI'yis<sup>1</sup> tla swē'wolus.

(The Story of the Young-man.)

Nō'nsa swē'eka yā'yēs tē si'ltēn. ē'-tlās-wā skwū'tsa TE nē'tsa. ē'-tlās-wū  
a man was-engaged-in fishing. And-then he-caught one. Then  
kela't kām. Qon-qātā'tsa ē'-we-tl-tslū'mātes kwā hū'pēs.  
again he dips (the bag-net). While-so-doing he-heard a whistling-noise.

<sup>1</sup> *Sī'yis* is the name given by the Kwa'ntlen to stories they believe to be true, in  
contradistinction to the term *sōq'wū'm*, which signifies a 'fable' or 'myth.'

é'-tlás-wü qelä'metes. Tö-hi's-tsa k's-qé'lihs. é'tlö kela't k'üm Tlö kela't  
 Then he listens. Awhile he-stands. Then again he-dips. Then again  
 tsä'mütes kwä mü'pes. é'tlö kela't k'üm. Tlö kela't tsä'mütes kwä  
 he-hears a whistling-noise. Then again he-dips. Then again he hears a  
 mü'pes. é'-tlás-wü sqé'lihs kwä töhi's. Kela't tsä'mütes kwä  
 whistling-noise. And-then he-stands a little-time. Again he hears a  
 mü'pes. é'-tlás-wü tulnuqs k's-tlas te cüenses<sup>1</sup> ni-nü'uapes.  
 whistling-noise. Then he-knew that-it-was the killed-thing had-been-whistling.  
 Tlas-wü kwe'nits te swe'tens. é'-tlás-wü lum-lu'nits. é'-tlás-wü nems tak'q.  
 Then he-took the net-his. Then he-folded-it-up. Then he-went home.  
 é'-tlás-wü qunni'ns te cöwü'lis. é'-tlás-wü kwäls: 'nem-tsen é-yilisä'la.  
 Then he-reached the parents-his. Then he said: 'Going-I am away.  
 Töhi's-tsa é'-më-tsen k'onsit.' é'-tlás-es-wü kwenits te äm'men slö'uk'q.  
 In-a-little-while coming-I am back.' And then he-took a little food.  
 é'-tlás-wü nems. é'-tlás-es-wü kwäi'sets.

Then he went. And then he-underwent-his-training-for-a- medicine'-man.  
 Wü'tl-tsa k's-wa-é'-stauqs te seyé'l te cäqes te me'as. hähi'sen  
 Always they-kept-ready the parents the bed-his the son-theirs. Fourth  
 tl'kels é-më qeä'met. kw'ses—tsa mü-tä-më tak'q é'-tlás-es-wü  
 moon he-came home. While was-coming home then  
 kwe'nits te sü'kum é'-tlás-es-wü tlä'kuts nē te kwe'les. é'-tlás-es-wü  
 he-took the cedar-bark and then he-put-it on the stomach-his. Then  
 kē'kuts te kwe'les. snüt tsa kwa k's-we-tl-tä'teels qeä'met.  
 he-bound-up the stomach-his. Night it will be when-he-gets home.  
 é'-wü-cwewi' se si'el. é'-tlás-es-wü qets te swē'akus. é'-tlás-es-wü  
 She-was-awake the mother. Then she-woke the husband. Then  
 ptü'mits. 'Nöä'! 'Ensa.' é'-tlás-es-wü nems nü'mistqes  
 they ask: 'Is-that-you?' 'Yes, it is I.' Then they go they-take-him-to  
 te ca'qes. ets kwa më töhi's é'-më-k'ap te  
 the bed-his. When a little time has passed assemble-together the  
 keq misté'uq. é'-tlás-es-wü kwe'les te siyü'lakwa: 'Tauhauwü'lematla  
 lots-of people. Then spoke the old-people: 'Let-us-see-you-perform  
 swä'wulus.' é'-tlás-wü sqé'lihs te swä'wulus. é'-tlás-wü hauwü'lems.  
 young-men.' Then they-stood-up the young-men. Then they perform.  
 é'-tlás-wü kwe'les-tsa swē'wulus: 'Tö-yä'ktatla!' é'-tlás-wü kwe'les  
 Then he-said young-man: 'Let the fire be made up!' Then said  
 te siyü'lakwa: 'Yükta'tla, i-p-tst-wa kwa tete-a'n.' é'-tlás-wü  
 the old-people: 'Build-up-the-fire, we are going to have some wonder.' Then  
 mēs sqé'lihs. é'-tlás-wü kwe'les: 'Nemü'tla kwe'nit kwa sçuma.'  
 he-came he-stood-up. Then he-said: 'Go fetch a big-cedar-kettle.'  
 é'-tlás-wü nem te swä'wulus kwe'nites te sçuma. é'-tlás-wü  
 Then they went the young-men they-got the big-cedar-kettle. Then  
 qeä'nqes; tlä'kates stē'tes te hai'yuk. é'-tlás-wü nems tö-tla é'-tlás-we-tl  
 they-brought-it; they-put-it near the fire. Then went he and began  
 kwaiyē'lehs nē te sçuma. Töhi's-tsa ks'kwaiyē'lehs. Tsultsulä'ntsa  
 to dance round-about the big-kettle. Awhile he danced. From-end-to-end

<sup>1</sup> Anything that is killed in hunting, fishing, &c., is called the hunter's *sçumsa* = 'prey,' 'spoil.'



kwaiyē'lihs. ē'-tlās-es-wā mēs wil te k'a. ē'-wā'tl tsa  
(of the kettle) he danced. Then came to appear the water. Now continues  
kwaiyē'lehs tō-tla. ē'-tlās-es-wā mēs wil te sō'kwāi. ē'-tlō kelā't mē  
to dance he. Then came to appear a salmon. Yet again came  
wil te-tlō sō'kwāi. ē'-tlās-wā yissā'lis te sō'kwāi k's He'tems nē  
to appear another salmon. Then two the salmon they swam-about in  
te sūma. Tōh'ts k's qutes-tsa. ē'-nē-tlō-nēm āl sōq.  
the big-kettle. For awhile they continue. Then-all-again went and both disappeared.

Sōqwiā'm tla Smelō' ē Skelu'tseMES.

(The story of Smelō' and Skelu'tseMES.)

WE-nē-tsa'-āl te yai'sela skentlā'ni, syayū'ten tsa' tau tlā'lem. ē-nē-tsa te mā'me-  
There were two women, widows they were. There were children-  
nes; mok tsa sewō'teka. nē-kai te cūwū'lis nō'a<sup>2</sup> te skē'huil.  
their; both were men-children. Dead the fathers-their there that war.

steā'tsa, cūkwai'ts te mā'menes tau-tlā'-lem. kwekwai'tes tau-tlā'-lem.  
Therefore, train-they the children they. They-are being trained, they.

ē'-mī tse'sem, ē'-k's-ēs-we-tl-sī'-sāt sewō'teka tau-tlā'-lem. ē'-tlās-wā  
They come to grow-up, and when they big-become men they. Then  
tlā'lems-āl kwākwai'set ē'-tlās-wā mē kwā'lem-  
they both underwent-their-training-for-'medicine-men'; and-then came strengths  
kwom (from kwākwom, strength, power) set tau-tlā'-lem. qen-steā'-tsa  
(physical) become-strong they. Thereupon

ē'-we-tl-nūm Etsnā'met te Kauē'tein. k's-ā's nē  
it-spread-abroad (the report) heard the Kauē'tein-(tribe). After-a-little-while  
hā'lana<sup>3</sup> sewō'teka tau-tlā'-lem. te skwē's tau-tlā'-hē'  
came the wonder-working powers (of) men those. The name-their they  
Smelō' te si'ntla, Skelu'tseMES te sū'suk. ē'-tlās-es-wā amē' te Kauē'tein  
Smelō' the elder, Skelu'tseMES the younger. And-then came the Kauē'tein-  
snukqetl.<sup>4</sup> Tāq-we-nē te tsō'tsō.<sup>5</sup> Tau-tlā'-lem

people in-war-canoes-to-fight. They are just-off the shore. They (the brothers)

āle'qtes te skwai'tsi. ē'-wā'q-tsa k's-wū-kwā'nis te kwākwē'tse-  
they are searching for sea-urchins. Always they carried the clubs-their  
tau-tlā'-lem. qen-hu'ta-tsa ē'-we-tl-mē āl'tsel te Kauē'tein. ē'-tlās-wā  
they. While-thus-engaged they-came to arrive the Kauē'tein. Then

ts'kwāts te saiyi'el ē'-tlās-wā kwēs tau-tlā'-lem nām  
saw-them the mothers (the Kauē'tein). Then climb they (the mothers) they go  
te s'tlā'da-el-toq ē'-tlās-wā t'henems<sup>7</sup> tau-tlā'-lem ē'-tlās-wā  
the roof Then they-step-round rapidly they (the mothers) and then

ts'kwāts te Kauē'tein, mē sqetā'won te Kauē'tein k's-tlās Smelō' ē  
see-them the Kauē'tein, came the-thought to the Kauē'tein that-it was Smelō' and  
Skelu'tseMES. nē-we-tl-kwats-nuq-es tau-tlā'-lem Kauē'tein te yai'sela sewō'teka  
Skelu'tseMES. They-had-seen-them (had) those Kauē'tein the two men  
elatl te snukqetl. ē'-tlās-wā sqetā'wons tau-tlā'-lem k's-tlās skwā'c'ts tla Smelō'  
in the cause. And-then they-thought they they-were slaves of Smelō'  
ā Skelu'tseMES. ē'-tlās-es-wā mē kwe'kwā'iewon tau-tlā'-lem  
and Skelu'tseMES. And then came the thought (to) them (the Kauē'tein)

k's-tk-k's-āu'tes pū'mes tlel. ē'-tlās-wā kwe'netem āl te Smelō' ē te  
that-they-would-not go ashore. So then they seized both Smelō' and

Skelu'tseMES. é'-tlás-wü kwe'nets te k'e'liitens  
 Skelu'tseMES. And then they (the brothers) took the canoe-mats-their  
 ni-cwelákq te kwákwestens tau-tlá-lem. né-tsa te né'tsa  
 they were rolled-up-around the clubs-their they. There was (in) one  
 snukqetl te Smelo' ni te tló'-né'tsa snukqetl te Skelu'tseMES. é'-tlás-wü nüm  
 canoe Smelo' in the other canoe Skelu'tseMES. And then they went  
 ká'nqet. au'a wenó'nes nüm q'sákq é'-we-tl kwá'tsütem tl' Skelu'tseMES  
 back. Not much go far when he-looks-significantly- at Skelu'tseMES  
 te q'eyegs, é'-tlás-wü qialá'lists é'-tlás-wü kwe'nets  
 the elder-brother-his. And-then he-made-signs-with-his-eyes. And-then they took  
 te kwákwestens é'-tlás-we-tl tlás-ál h'e'lehs wenon wü kwámkwom tau-tlá'-lem  
 the clubs-their and then they both fought much was strength (of) them  
 cwelá'qa tau-tlá'-lem, é'-tlás-wü qé mok wetq né'tsa ál te  
 quick-leapers they. And then they destroy all except one alone  
 kwá'tes tau-tlá'-lem. é'-tlás-wü mé ták'q. é'-tlás-wü wiaq  
 they spare him they. Then they come home (the brothers). And then often  
 we-kwakwai'set. tūqa hutas tsa. é'-tlás-wü  
 they-train-as-medicine-men. A few times this (incident) is repeated. And then once  
 kelats amé te Kaué'tein. neu-tl'-teluqes tau-tlá'-lem k's au'és tlás Smelo' é  
 again came the Kaué'tein. They knew they were-not Smelo' and  
 Skelu'tseMES yi-á tluk te Henem. é'-tlás-wü mé tū'teetl tau-tlá'-lem  
 Skelu'tseMES those doing the dancing (on the roof). And then came back those  
 Kaué'tein. tló'tl' kela't te He'nem tau-tlá'-lem säy'Pl. é'-tlás-wü kwenkwe'netem  
 Kaué'tein. Then again the dancing those mothers. And then they took  
 kela't te Smelo' é te Skelu'tseMES. é'-tlás-wü kwenkwe'netem te k'e'liitens ská  
 again Smelo' and Skelu'tseMES. And then they took (also) the canoe-mats with  
 te kwákwesten. tlás-is'-wü-nüm kwe'n-kwen tau-tlá'-lem Smelo' é Skelu'tseMES.  
 the clubs. And they went captives those Smelo' and Skelu'tseMES.  
 tlás-wü tes te lü'lems tau-tlá'-lem Kaué'tein. é'-tlás-wü nōqiem te  
 Then they got to the homes-of those Kaué'tein. And then they put  
 Smelo' ni te kwá'kwa tlaug-tá'stem te Skelu'tseMES. é'-tlás-wü  
 Smelo' in a box, they did the same to Skelu'tseMES. And then  
 kwe'óm kwa-h's.<sup>10</sup> Nüm tsa kek swé'yil é-tá'metem  
 they were boxed-up a-long-time. There went by many days they call-out:  
 'Smelo'!' 'Ná'u!' 'Skelu'tseMES!' 'Ná'u!' tló'tl'  
 'Smelo'!' 'Yes!' (he replies). 'Skelu'tseMES!' 'Yes!' (he replies). Then  
 kela't tū'metem: 'Smelo'!' 'Ná'u!'  
 again they call out: 'Smelo'!' 'Yes!' (he answers in a strong voice).  
 'Skelu'tseMES!' 'Ná'u!' Nüm tō-kek swé'yil. Kela't  
 'Skelu'tseMES!' 'Yes!' (he feebly replies). Go-by many days. Again  
 tū'metem: 'Smelo'!' 'Ná'u!' 'Skelu'tseMES!'  
 they call out: 'Smelo'!' 'Yes!' (he replies in a strong voice). 'Skelu'tseMES!'  
 'Ná'u!' skwá'lüens tau-tlá'-lem Kaué'tein k's nts we-tl  
 'Yes!' (he feebly replies). They think them the Kaué'tein that they are  
 keakelá'mset. é'-tlás-wü kwels te Sü'm: 'é k's k'pu'set  
 growing very weak. And then spoke the chief: 'Good it is to come together  
 te mok Kaué'tein né'a te né'tsa lü'lem é'-tlás-wü mé-kup mok  
 the all Kaué'tein there (in) one house.' And then come-together all  
 te Kaué'tein mok kweni'lem tau-tlá'-lem. é'-tlás-wü mé he'qim  
 the Kaué'tein all bearing-arms they. And then came to get up  
 H I H I

tau-tlā-lem. Smeló' ē Skelu'tseMES tau-tlā-lem. ē-tlās-wā haiyū'stem  
 they Smeló' and Skelu'tseMES they. And then they decorated  
 tau-tlā'-lem. stlēs tau-tlā'-lem Kauē'tein k's kwaie'lihs tau-tlā'-lem.  
 them. They desire they the Kauē'tein that they should dance they.  
 ē-tlās-wā neāmeslō'qs te seu'wens tau-tlā-lem. tlās-wā shē'lihs Smeló'.  
 And then commenced the song-theirs they. Then he stood up Smeló'.

Tō-his k's-skwa'is k's-shē'lihs te Skelu'tseMES. ē-tlās-wā kwaie'lihs  
 For-a-little-while he was-unable to stand (was) Skelu'tseMES. And then danced  
 te Smeló'. tō-hi's k's-kwaie'lihs. ē'-ye-tl shē'lihs-nā'mits te  
 Smeló'. Awhile he danced. And after that he stood-up-by-himself (did)  
 Skelu'tseMES. ē-tlās-wā kwaie'lihs kwenā'tel. wū-ē-tsa-āl k's-mēs ye  
 Skelu'tseMES. And then danced they both-together. And then came gradually the  
 kwā'inkwomset tau-tlā'-lem. tlās-wā kwels te slū'ms te Kauē'tein:  
 strength-of them. Then spake the chief-of the Kauē'tein:

'Qelalā'mtaqa!'

Tla'tluksem tau-tlā'-lem

'Listen to what they are saying!' Beating-time-with-their-hands (were) they

Kauē'tein. Tlās-wā qelalā'ms tau-tlā'-lem. tlās-wā telōkwes te seu'wen  
 the Kauē'tein. Then they-listen-to them. Then they understood the song  
 tla Smeló'. hutū' kwenā' te skwā'kwels te seu'wens tau-tlā'-lem: 'wūqausō'yen  
 of Smeló'. It said these words the songs-of them: 'A-new-net

kwenā' skwā' tlesālt ē-wū-kwenā'lāken-tsen-tsa' ē-tlās-wā slū'nemps te slū'm  
 barrier if-spread-over get over-it I will.' And then he-orders the chief

ē-k's-amēs kwū'tlatem k's swelten. tlās-wā mē q'tāstem te swelten  
 that they should-come to spread a net. Then they come bearing a net.

Tō-hi's skwaie'lihs tau-tlā'-lem. ē'-ye-tls qalā'is  
 Awhile they dance-on they. And presently he makes signs with his eye to  
 te cō'yetls. ē-tlās-wā slū'nemps tau-tlā'-lem qonā'm te tel'teitl

the elder brother-his. And then jumped they up to the top (of the house)  
 tlās-wā qē'akq tau-tlā'-lem. tlās-wā qonhānen tau-tlā'-lem  
 then they-were-caught-in-the-meshes-of-the-net they. Then run-round they

Kauē'tein nam te tel'teitl ē-tlās-wā tlē'tseTEM tl' Skelu'tseMES te sq'qāōks  
 the Kauē'tein to-get-to the top. And then was cut by Skelu'tseMES the mesh.

ē-tlās-wā kwa'sit hai te Smeló' au'eta tlē'tseTEM stū'a tsa cūn'i's-kai te  
 And then he escaped, but did Smeló' no cutting therefore soon killed was  
 Smeló'.

Smeló'.

#### Explanatory Notes on Above.

<sup>1</sup> This term *tsa* used here and elsewhere in the story seems to have the force of a substantive verb. It is also found in conjunction with temporal adverbs. It is not improbable that it is the same with *tsa*, the sign of the future. It is seen also in the following phrases: *nām-tsa* = he is going; *au'a-tsa* = it is not.

<sup>2</sup> *nā'a* appears twice in the story. It is a relative or selective adverb of location, and appears to be a modified form of the common locative *nā*, the addition of *a* making it relate to some particular place or incident.

<sup>3</sup> *nā'laa* or *qā'laqa* is the distributive form of *nāna* or *qāqa*, 'to perform wonders.' It also forms the name of the great transformer of the Halkōmē'lem tribes, who is called *Qxqū'te*, or simply *Qū'te*. His name is, therefore, significant of his character, and means 'the wonder-working one.'

<sup>4</sup> In this expression *nu'kqktl* does not signify a 'boat,' its common meaning, but 'to fight.' It is commonly used with this sense in Kwa'ntlen. As the tribes of the island had to come in their canoes to wage war upon the river tribes, the coming of canoes generally meant fighting; hence the sense given to this term.

<sup>5</sup> *Tē'tān* is an adverb of location in a particular sense. It is used only to

indicate the position of an object situated in an open, clear ground. An animal out on an open stretch of land would be said to be *tso tso*, 'some way off,' also.

<sup>8</sup> Kwā'kwēstēns is an interesting compound. It is composed of the verbal stem kwākq, 'to strike,' the synthetic form for head, *ks* which is taken from the independent form *skaiygs*, the instrumental suffix *-ten*, and the possessive sign *s* of the third person. It consequently signifies 'an instrument for breaking heads.' A weapon or club for striking the body generally is termed *kwā'kwōtten*, 'a striking instrument.'

<sup>9</sup> *t'ē'ēnēms* means literally 'to foot it.' It is not exactly dancing, but rather rapid movements from place to place. The rapid motions of the mothers on the roof misled the Kauē'tein in thinking them to be Smēlō' and Skēlu'tēnēs. It was not till they had repeatedly carried off the latter as slaves that they learned the mistake.

<sup>10</sup> *te tō nētsa* = 'the other,' is literally 'the again one.'

<sup>11</sup> The reduplication of this term marks the repetition of the action. In the story as usually told by the Indians the coming of the Kauē'tein and the taking of the two brothers as supposed slaves occurred several times. In the version here given this part is left out to save a tiresome repetition of the same phraseology.

<sup>12</sup> The comparison of this compound *kwa-hi's* with *tō-hi's* is interesting. The *kwa* here is the indefinite article which figures so largely in Salish syntax. Its presence here gives the sense of indefiniteness to the time which elapsed. When *hi's* is compounded with *tō* the opposite sense is conveyed. This *tō* is seen to enter into all sorts of compounds. It is the prefix in *tō-tla*, he, him, of which the plural form in *tau-tla'tem* plays so conspicuous a rôle in Kwa'nūlen narrative. The same element is seen in the interrogative *tō-wet* ? 'whose?' and in many other compounds.

#### FREE TRANSLATION OF ABOVE STORIES.

##### *Story of the Magic Water and Salmon.*

Once upon a time a young man went out fishing. In a little while he secured a fish. As he was dipping his bag-net to try his luck again, he heard a strange whistling kind of noise. He paused to listen. Presently he dips his net again. As he does so he hears the same strange noise. Again he listens and tries to discover what it is, but at first could not. When he listened the sound ceased and began again as soon as he dipped his net. After a while he discovers that the noise proceeds from the fish he had taken. He now knows that it is no common fish. He stops his work at once, folds up his net, and goes home. When he reached home he told his parents that he was going away for a time, but would come back again soon. His intention was to go away and train himself for a medicine-man. He took a little food with him and then set out. All the time that he was absent his parents kept his bed ready for him. After he had been away for four months he prepared to return home. While on the way he bound his stomach with cedar-bands to stay his hunger and support his frame which was much attenuated by his long fast. It was night when he reached home. His mother, who was awake, heard him enter and woke her husband. They call out to him and ask if it be he. He replies in the affirmative, and they at once get up and assist him to his bed. When he had recovered his strength a large number of people came together to see him. When they had all assembled the elders said to the different young men present, 'Let us see you perform your magic feats.' The young men responded by getting up and going through their tricks. When they had finished the youth who had caught the strange fish said, 'Let the fire be made up.' The elders also added, 'Make up the fire; we are going to see him perform some great wonder.' The youth now comes forward and asks the others to fetch a large kettle. They go for the utensil and presently return with it and place it near the fire. The youth now began his dance. He danced from end to end of the big kettle.

After a little time water was seen to be rising in the kettle. He continued to dance and presently a salmon appears swimming in the water. A little later a second fish is seen swimming with the first. When this had continued for a little while he stops his dancing and both fish and water instantly disappear.

NOTE.—We have here in this story the mythical account of the origin of the salmon *su'lia* or crest.

*The Story of Smelō' and Skelu'tseMES.*

There were once two women who were widows. They had lost their common husband in war. They each had a son about the same age. The elder was called Smelō' and the younger Skelu'tseMES. The mothers trained them very carefully while they were young. When they reached adolescence they underwent their *kwakwai'set*, or training for medicine-men. They practised themselves in all bodily exercises and became both nimble of feet and strong of limb. In a little time their wonder-working powers came to them, and they could perform wonderful feats. One day they were off the shore in their canoe to hunt for sea-urchins. While they are thus engaged a war-party of Kauē'tein drew near. They had heard of the powers of the two young shamans and had come to capture them. The mothers of the young men perceived the Kauē'tein approaching and sought to deceive them into thinking they were themselves the two young men. They climbed to the roof of their dwelling and began running hither and thither in a rapid and bewildering fashion, and thus led the Kauē'tein to believe them to be the young shamans. Seeing them thus prepared for them they would not land, but contented themselves with seizing Smelō' and Skelu'tseMES, whom they took to be slaves of the shamans, and placing them in separate canoes. When they were being seized each took up from the bottom of the canoe his canoe-mat, which was rolled up and contained his war club. The Kauē'tein now make for home again. They had not gone far, however, when Skelu'tseMES looked into his elder brother's eyes in a significant manner and signed to him to be ready. Each then suddenly seized his club and, leaping with nimble feet from one canoe to another, clubbed every one of the Kauē'tein to death except one man. Him they spared. They then return to shore and go through a further training. The Kauē'tein came and did the same thing several times and were on each occasion overcome by the two shamans in the same manner. At last they discover that the supposed slaves are really Smelō' and Skelu'tseMES. The next time they come they seize them as before, but take the precaution on this occasion to deprive them of their rolled mats containing their clubs. This placed the youths in the power of the Kauē'tein, who took them home. But so fearful were they of their escaping and doing them harm that they shut them up in boxes and kept them fasting for several days. When they think them subdued they call out to them by their names. Both respond in strong voices. The Kauē'tein therefore leave them to fast still longer. When a further period has gone by they call out to them again. Smelō' still answers in a strong voice; but Skelu'tseMES, perceiving their object, answers more feebly. They therefore think they are growing weak. The chief of the Kauē'tein now bids his people to assemble together in one house. The boxes containing Smelō' and Skelu'tseMES are also brought in and opened and they are allowed to get out. The Kauē'tein now decorate them and

call upon them to dance. Smelō' complies and begins his dance-song at once. Skelu'tsems, still feigning to be weak and unable to stand, waits awhile. When a little time has passed he gets up by himself and joins his brother in the dance. As they dance their strength comes gradually back to them. They dance so well that all the Kauē'tein applaud them and beat time for them with their hands, except the chief. He has been listening to Smelō's song. He now calls out to his people to listen to the words of the song. They do so, and hear the following words: 'You may spread your new nets as barriers to keep me in, but I will jump over them.' The chief thereupon bids them place a net on the outside of the smoke hole. This they do. Smelō' and Skelu'tsems still dance on; but presently the latter makes signs to his elder brother with his eyes, and a moment later both make a jump through the roof. They are both caught in the meshes of the net. While the Kauē'tein are running out to climb on the roof and secure them Skelu'tsems takes a small stone knife he had kept hidden under his arm and cuts himself free and makes his escape. Smelō', who was not so clever as his younger brother, is unable to disentangle himself from the meshes of the net and is again captured. This time they put him to death.

*Principal Terms of Consanguinity and Affinity in the Kwa'ntlen.*

father, men.  
mother, TEN; when addressed by her children she is called *tat*.  
parents, cōwā'li, siye'ls, si'el, or sai-yi'el.

These terms are applied to either parent indifferently in narration.

sē'la { grandfather.  
grandmother.  
tsā'muk { great-grandfather.  
great-grandmother.  
ā'kw'yuk { great-great-grandfather.  
" " grandmother.  
ts'piyuk { great-great-great-grandfather.  
great-great-great-grandmother.

me'na { son  
daughter } or child.

ma'mēna { sons  
daughters } or children.

si'ntha, eldest or first-born child.

'ngē'tsen, middle " "

sā'suk or sā'suk-t, youngest or last-born child.

cē'yel or cē'yec { elder brother.  
" sister.  
" cousin.

sā'suk { younger brother.  
" sister.  
" cousin.

ē'litl, brother, or sister, employed in

such sentences as 'Where is your brother? or sister?'

cqēnnē'kq { uncle (parent alive).

aunt ( " " ).

cqēnnē'sat { uncle (parent dead).

aunt ( " " ).

sqēnnē'itl, cousins (when parent is dead).

smā'tukten { sister-in-law.  
brother-in-law.

swā'kus, husband.

teauq, wife.

stēauq, married man.

swā'wekus, married woman.

The derivation of these two terms is obvious.

syā'ten or si'aten { widow.  
widower.

syayā'ten { widows.  
widowers.

wā'nim, orphan.

lover, kle'tel.

*Principal Terms denoting Sex.*

swē'eka, man.

slēnt or tlēne, woman.

swē'wulus, youth.

swā'wulus, youths.

kā'nt, maiden.

swē'ekotl, boy.

kā'nath, girl.

slē'tketl, child.

skā'kēla, infant.

*CORPOREAL TERMS.*

arm, tā'lū.

bone, s'an.

body, skē'us.

back, slu'kawitl.

breasts of woman, sku ma.

chest, s'f'lus.  
chin, slipai'esen.

ear, k'wën.  
elbow, skwomsä'laken.  
eye, ku'lum.  
eyebrow, sä'men.  
eyelashes, tli'pten.  
eye, pupil of, kenä'lis.

face, s'ä'qus.  
finger, slu'hteis.  
1st finger, metsumin (= pointer).  
2nd finger, senqi'teintcis (= middle one).  
little finger, sä-sauk'tä'lteis (= youngest or smallest finger).  
foot (and lower leg), sq'una.  
foot (alone), snu'kqolein.  
forehead, s'kwomel.<sup>1</sup>

head, skai'yus.  
head, crown of, skai'eluk.  
head, side of, sqö'elena.  
head, back of, te'psum.  
hair of head, mä'ken.  
hair on face, kwö'niesen.<sup>2</sup>  
hair of body, kwö'nus.  
hair of animals, sä'i.  
hand, te'ilie.

heart, tsä'la.

jaw, sumqai'sen.

knee, sk'pā'lsiten.

leg (lower), sk'ōsu'mein.  
lip (upper), slä'isen.  
lip (lower), slipai'esen.

mouth, sä'sin.  
milk of the breast, sku'ma.

nail (finger), k'ō'lteis.  
neck, tpsum.  
nose, mu'ksen.<sup>3</sup>

skin, kwe'lū (human).  
skin, kwe'lū (animal).<sup>4</sup>  
shoulder, kwo'kten.  
stomach, k'we'la.

thigh, spitö'lip.  
throat, e'ltlitl or e'qitl.  
thumb, mökwamu'lteis (= stumpy finger).  
toe, slu'kein.  
toe-nail, k'ō'lein.  
tongue, to'qsetl.  
tooth, ye'nis.

#### ANIMALS, BIRDS, AND FISH.

animal (generic), tet-sä'temōq.  
ant, tse'metsa.

bat, kwokwila'ken.  
bear (black), späs.  
bear (grizzly), kwö'tsen.  
bear (brown), kwe'itsen.  
beaver, sket'ai.  
bee (bumble), kwö'ma.  
bee (small wild), sesim'oiya.  
bird (generic), mauq or möq.  
butterfly (generic), smeme'yetl.

crane, smö'kwa.  
chipmunk, q'pa'tsen (name has reference to stripe on the back)

deer, smöis or t'iliktēna = ('long ears').

dog, skwomai'.  
duck (mallard), te'ntksun.  
eagle, yō'kqila.

elk, kai'yöts.

fish, tsä'qōai.  
flee, tata'tlen.  
frog, qō'kas.

goose (black), ē'qa.

hawk (fish), tsö'qtsauq.  
hawk (chicken), humbē'mels.  
horse, st'kama.  
housefly, qokwaiyi'ya.

jay, sqi'sits.

kingfisher, setei'la.

lizard, pe'tyen.  
louse, müt'sen.

mosquito, kwai'an.  
mouse, kwa'ten.

<sup>1</sup> A man with a prominent bulging forehead was called skwo'mtlis.

<sup>2</sup> There are no terms in this dialect corresponding to 'beard,' 'whiskers,' 'mustache.'

<sup>3</sup> According to my informants the Kwä'mtlen do not possess terms for 'bridge of nose,' 'septum,' &c.

<sup>4</sup> The Kwä'mtlen do not differentiate between the skin of themselves and that of animals as do the Sk'qō'mic.



mountain-goat, p'ike'lken.  
mountain-lion, cougar, sqō'wa.

otter, skū'tla.  
owl, tei'muH.

pigeon, hūmā'.

rabbit, sku'kauwes.  
raccoon, mu'liā.  
rat, haut.  
robbin, s'kō'kāt.

salmon ('spring'): swā'kum, earlier  
and smaller kind; selahā'tl, later  
and larger ones.  
salmon ('sock-eye'), su'kāi.  
salmon ('steel-head'), kē'ūq.

salmon ('coho'), kō'kwes.  
salmon ('dog'), kwā'lū.  
skunk, spēpatsi'n.  
snake, e'tikal.  
snipe, skats.  
spider (generic), keske'sin.  
swan, cōq'aken.

toad, pi'pom.

weasel, selstem.  
wild-cat, skūtsqā'mis.  
wolf, s't'kai'ya.  
woodpecker (large red-headed), tēme-  
tse'psum.  
woodpecker (medium-sized), tsē'kut.  
woodpecker (small), tsā'tum.  
wren, tā'mia.

## TABLE OF GENERAL TERMS.

above, tei'teitl.  
afternoon, hai tē tuk swē'il = (done or  
gone the noon).

all, nok.  
anybody, we't-al.  
arrow, skwela's.  
ashes, cte'tten.  
autumn, tēm hēlā'noq = (time of no  
growth).

bad, kel.  
bailer, tle'tten.  
bark, pē'liyus.  
bench, tsā'tsō.  
beat (to), s'kōkwa'ls.  
beautiful (*formosus*), cē'mut.  
beautiful (*pulcher*), yā'mic.  
bed, cwā'hus.  
below, tlitlep.  
berries, ts'sim.  
big, si or tsi.  
bitter, sāqum.  
black, skō'eq.  
blanket (native), swo'kwatl.  
(small kind), stōmōkisatl (large kind).  
blanket (imported), pek kulō'wit.  
blue, tsātsaqom.  
bow, tō'quats.  
box, kōa'ka.  
boy, swē'ektl.  
branch, tsēntateis.  
bright, stē'wil.  
broad, tl'ket.  
brook, stū'tlō = little river.  
bud, pe'ksun.  
bog, mā'ūm = (mossy).

camp, ku'lum.  
canoe, smukwitl or smuqitl.  
chief, siā'm.  
child, slē'tketl.  
cinders, pē'tsut.  
cliff, tei'tlis.

cloud, s'wā'siten.  
cold, haitl.  
crooked, spai'pi.

damp, sū'stum.  
dark, set.  
day, swē'yil or swē'il.  
daybreak, ta'wil.  
dead, kai.  
death, skai.  
doctor = (healer), tlitlawinok.  
door, stu'kten = (curtain).  
down (of birds), stlpe'lken.  
dry, tse'ūq.

earth, tēmu'H.  
east, raval.  
eddy, kai'akum.  
evening, qunā'nt.

far, tsāq.  
fat (man), nll.  
fat (animal), nos.  
feather, celts.  
few, EHWi'n.  
fight (to), skwē'lten.  
fire, hū'yūk.  
fire-place, cwēkail.  
firewood, sū'tl.  
flame, kwā'taqom.  
flat, luku'nep.  
flesh, slē'ūk.  
flower, sp'E'kum.  
foam, spā'krōm.  
fog, ske'tyhum.  
foggy, skū'tyhum.  
full moon, skukē'tis.

garden, kwāqt (borrowed from the  
Kētsi tribe).  
ghost, spēlkwē'ts.  
girl, k'amia'tl.  
good, ē.

good-bye, haiá'wetl.  
green, s'há'í.

hail, skwilkwa'lóh = (pellets).  
happy, hé'lák.  
hard, k lóh.  
here, é, kwe-ní.  
hill, ská'kwep.  
hollow, ewá'tkăwón.  
home<sup>1</sup> ták q, qEá'met.  
horn, tse'sten.  
hot, kôá'koas.  
house, home, lí'lem.

ice, spiu'.  
ill, s'il.  
Indian, qó'tmûq.  
infant, ská'kela.  
island, t'l'sia.

kick (to), slemá'is.  
kind, qé'qetl.  
knife, tle'tsten.

lake, há'tsa.  
lamplight, háyúkwé'n.  
large, sí or tsí.  
laugh, sné'Em.  
leaf, tsá'tla.  
lean, skwomó'H.  
life, eqé'li.  
light, sté'wil.  
lightning, sqú'nok't = (flashing of the  
eye of the thunder-bird).  
little, amé'men.  
long, tlá'kut.  
loud, ské'lekup.

maiden, k'a'mi.  
man, swé'Eka.  
man (old), ciá'lakwa (te swé'Eka).  
man (married), steauq.  
many, much, kuq or kéq.  
meat, smé'is or smés.  
moon, t'l'kelts.  
morning, netitl.  
mountain, smá'enit.  
mud, s'é'kel.

narrow, tié'tq.  
near, s'tes.  
needle, pe'tsten.  
night, snet.  
no, au'a.  
nobody, aui'ta-wet.  
none, aui'ta.  
noon, tuk-swé'il.  
north, té'wot.  
now, tená'.

paddle, sk'u'mel.  
people, elq'lemuq.  
person, misteuq.

quick, qom (intensive form qomqom).  
quiet, s'hatl.  
quiver, tsilqelsten.

rain, thumóh.  
red, skwin.  
river, stá'ló = (flowing water).  
rock, smánt.  
rotten, tsatsa'kwom.  
rough, slens.  
round, se'ltsum.

sad, stél, or stéé'l.  
saw, eli'tlaset.  
scissors, sá'mkelts = (to chip).  
sea, kwá'tikwa.  
seer, seu'a or seu'wa.  
shaman, sqená'm or cwená'Em.  
short, tsuts'tl.  
sick, ká'kili.  
sit (to), sá'mut.  
sky, swéil or swaiyil.  
slow, ai'yum.  
small, amé'men.  
smile, sqné'yamus.  
smoke, spo'tlem.  
snow (to), yé'yuk; snow, má'ka;  
    syé'yuk, it is snowing.  
soft (to the touch), né'akwom.  
    " (easy to break), ké'aka.  
soot, kwá'sep.  
south, yih.  
sour, tá'tsum.  
spirit, soul, smisté'uq.  
spring, tem kwe'lis = (uncovering  
time).  
star, kôá'sen.  
stand (to), sqé'litl.  
stone, smánt.  
stream, stá'tló = little river.  
straight, suk'.  
strength, Eya'm.  
strike (to), skwá'kwot.  
strong, kwo'mkwum.  
summer, tem kwá'lakwes (sun season).  
sunset, tsóh.  
sun, slá'kwum.  
swamp, tsé'tsakel.  
sweet, ká'tum.

that, te-ní, t'sa.  
the, te (masc.), se (fem.)  
these, te-ná.  
there, ní or né, kwe-ná'.  
thick, p'tlet.

<sup>1</sup> The distinction in meaning between these two terms is interesting. *ták q* is always employed by speaker when referring to his home when he is absent from it; *qEá'met* when he arrives there. See use of these terms in story in Kwá'ntlen text.

thin, skwomó'li.  
 this, te-ná, ti.  
 those, te-ní, t'sá-li.  
 thunder, sqó'kqas.  
 tobacco, spo'tlem.  
 to-day, te ná wai'yil = (this day).  
 to-morrow, wai'yilis.  
 torchlight, skwe'neen.  
 tree, sk'a'it.  
 twilight, set-til.

ugly, kelé'mut (said of persons).  
 „ kelkelmut (said of animals).  
 unkind, ukela'qetl.

village, *racat*.

warrior, q'skuké'letl.  
 wash (to), tsóq.  
 water, k'a.  
 weak, kó'k-elam.

weasel, selsle'm.  
 west, *racat*.  
 wet, tlók.  
 which? kwa ne'tsa '  
*verbatim*, a one  
 white, pek.  
 who? wet?  
 whose? tówet?  
 wind, s'péhe'ls.  
 window, skwateh'sten.  
 winter, tem haitl = (cold season).  
 witch, sewé'n or seúwe'n.  
 wood, siá'ri.  
 woman, slé'ni or tlé'ni.  
 „ old, enlakwa (se slé'ni or tlé'ni)  
 „ married, swúwe kus.

yellow, le'lis.  
 yes, i'a.  
 yesterday, tsila'katlil.  
 youth, swé'wous.

### Archæological.

The archæology of the district, comprising the territories of the Halkómé'lem tribes of the mainland, has already been treated of in part elsewhere.<sup>1</sup> I shall therefore at this time content myself with a general summary of my investigations over the whole field. These have been carried out at various points at different times during the past ten years, partly at my own desire and partly at the request of the late Dr. G. M. Dawson, Director of the Dom. Geol. Survey, on behalf of the National Museum at Ottawa.

The archæological remains found in the Lower Fraser district fall very naturally under two heads—middens and burial mounds or tumuli. In treating of the former it will be convenient to divide them into two classes, the ancient and the more recent. The earlier ones are characterised throughout by their abundant external and internal signs of comparative antiquity, and by certain somatological evidence of the presence of a race here during the time of their formation differing radically in important physical traits from the present Salish tribes.

As the older middens do not differ materially from each other wherever found except in regard to their extent and mass, I shall confine my description in the main to one very large one on the right bank of the north arm of the Fraser, a few miles up from its present mouth. The evidence of antiquity is, in the case of this midden, clear and unmistakable. First, in the growth upon it of an old forest, the trees of which are, in numerous instances, from four to eight feet in diameter, and their annular rings indicate an age of 500 years and upwards. The roots of these trees are embedded in the midden mass itself and have demonstrably grown there since the site was abandoned and given over to nature by its original occupiers. Secondly, in the extensiveness and volume of the midden material which stretches along an ancient bank of the river—which is here some 200 or 300 yards back from the present bank—for upwards of 1,400 feet, covering, to an average depth of about five and to a

<sup>1</sup> See the writer's notes on 'Later Prehistoric Man in British Columbia,' *Trans. Roy. Soc. Can.*, vol. i., sec. 2, 1895-96; and 'The Prehistoric Races of British Columbia,' Christmas Number of the *Mining Record*, Victoria, B.C., 1899.

maximum depth of over fifteen feet, an area exceeding  $4\frac{1}{2}$  acres in extent. It is composed of the decaying remains of marine shells, mostly of the clam and mus-el kind, intermingled with enormous quantities of ashes, calcined and fractured stones, and other refuse matter, and throughout its entire mass offers unmistakable testimony of extreme age. It will not be necessary to recapitulate here the evidence which I have set forth in detail in support of this in the publications referred to before. In my own mind there can be no doubt at all that this and the other middens of its class were formed many centuries ago by the predecessors of the present Salish bands. In the lower horizons of this midden several skulls have been taken out of a type wholly different from any to be found among the present tribes of this region. They are markedly dolichocephalic, whereas the general type of skull of the present Indian is markedly brachycephalic. The measurement of two of these formerly in my own possession shows the cephalic index to be in both instances under 74. According to the tables of physical characteristics of the Indians of the North-West,<sup>1</sup> the minimum cephalic index of the Delta tribes is 80, while the maximum reaches to 93.1, and in a total series of fifty-five cases the average index was 87. It is plain, then, that the difference here is extremely wide. Another striking feature of these crania, which even more strongly differentiates them from the Lower Fraser type, is the remarkable narrowness of the forehead and the lofty sweep of the cranial vault, both features contrasting strikingly with the receding foreheads and broad flattened heads of the historic Delta tribes. I may also add that Dr. F. Boas, to whom I gave one of these skulls, concurs with me in regarding these crania as radically different in type from any now known in this region.

Of the relics recovered from this midden most are simple in make and design, and such as are, with few exceptions, found among primitive peoples elsewhere. I have figured some typical specimens of these in my 'Notes on Later Prehistoric Man in British Columbia,' and in my 'Prehistoric Races of British Columbia.' No pottery of any kind has been found in any of the middens of either class: indeed, the ceramic art appears to have been wholly unknown to the aborigines of British Columbia, both ancient and modern. Of stone bowls or basins a great number and variety have been recovered. Some of these are fashioned after the likeness of animals and fish, the bear, frog, and salmon being the favourite patterns. Occasionally the bowl represented a human head with the face on one side of it. Large numbers of barbed and grooved bone spear and arrow points, as well as stone adzes, axes, fish and skinning knives, chisels, scrapers, &c., are found. Some of these are of the rough 'paleolithic' type, others are finely wrought and polished 'neoliths.' The two are commonly found side by side. The material out of which these stone tools and weapons were made was of various kinds. The fish knives were invariably of thin slate. The adzes, axes, and chisels were commonly formed from dull green or grey and mottled jade, though specimens wrought from smoky quartz have been recovered. A dark grey or black basaltic rock was also extensively used, principally for spear and arrow heads. The latter were also made from slate, and when so formed were invariably ground into the required shape. These were generally stemmed

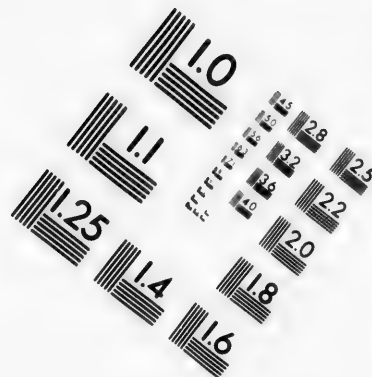
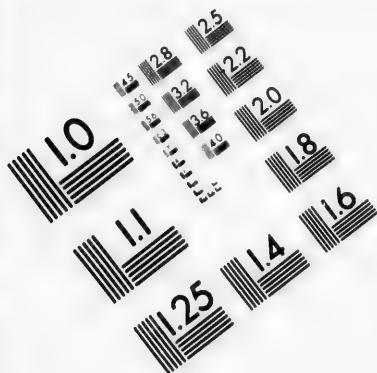
<sup>1</sup> See Tenth Report on the Physical Characteristics of North-West Tribes of Canada, by Dr. F. Boas (Brit. Assoc. Report, 1895, p. 17)

but never barbed. A striking feature of some of these slate arrow points is that the edges are bevelled from different sides, as if designed to give a rotary motion to the projectile; but these are not common forms. I have seen but one of this type. A few specimens of obsidian have also been found. In form and variety almost every known type of arrow head will be found represented here.

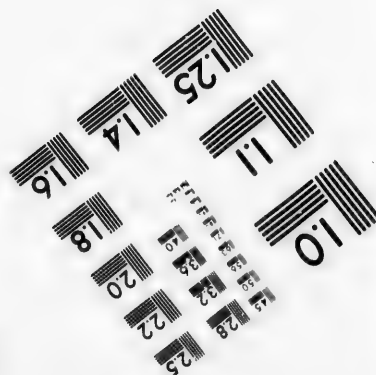
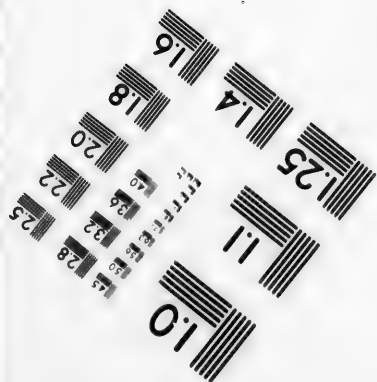
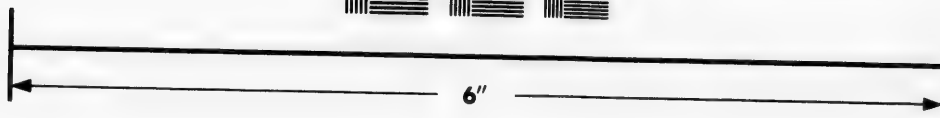
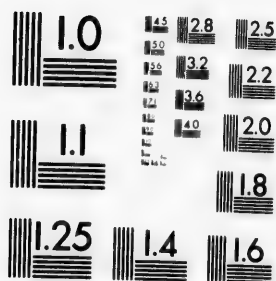
Stone swords of several patterns were also used by these midden makers. Some of them resemble in general outline the short double-edged sword of the Roman legionaries; others resembled, in cross-section, in a general way a ship's belaying pin. The ends of the handles of all these swords were pierced with a counter-sunk hole, the boring being done from both sides and meeting about the middle. Through these holes were doubtless threaded the leathern thongs which bound the weapons to their owners' wrists. Bone needles of various forms and sizes, with the eye-hole sometimes in the centre, sometimes at one end, are quite common. A few specimens of the pestle-hammer have also been recovered from this midden, though I met with no specimen of the kind in my own investigations. These do not differ in any radical feature from the types found in the later middens of this region. Indeed, I am free to confess that although I hold the more ancient of the middens to have been formed by an antecedent non-Salishan race, the specimens recovered from them do not differ in any remarkable degree from those found in later formations or from the utensils and weapons formerly employed by the present Salish tribes when we first came into contact with them. But while this is true it must be borne in mind that we have some types of utensil, notably, the several varieties of the pestle-hammer, which are peculiar to, and probably originated in, this region; and these may very well have been borrowed by the Salish from their dolichocephalic predecessors. If this view is not well founded then it would appear that we have in these ancient middens very clear evidence of the antiquity of the Halkōmč'lem tribes in their present habitat. But this I seriously doubt. The evidence gathered from a comparison of their tribal customs, beliefs, and speech, especially of the latter, makes it impossible to believe that they could have occupied their present quarters as separate and distinct tribes since the days of the early middens. For by the most conservative calculations the lower strata of these old middens, such as that I am describing, could not have been formed less than a thousand years ago; and from what we know of the rate of dialectic change, phonetic decay and the evolution of new forms in human speech, and particularly in barbarous and unlettered tongues, less than one half of that period would have brought about such dialectical differences in the language of the outlying and distant tribes as would long ere this have made them mutually unintelligible. Yet such is not the case. The Halkōmč'lem tribes from Yale to the Fraser's mouths and down the Sound all speak what is practically a common dialect. This fact makes it impossible to believe that these tribes have occupied the delta for any very considerable period, and yet everywhere throughout the whole area these ancient middens, many of them acres in extent, abound.

Adjoining the Halkōmč'lem tribes of the Delta and Sound are other Salish tribes, such as the Sk-qō'mic, Siciatl, Slatlumh, and N'tlaka'pamuq, whose dialects in some instances differ among themselves as much as Spanish does from Italian or Portuguese. On Vancouver Island it is the same. There we find a branch of the Halkōmč'lem division whose speech





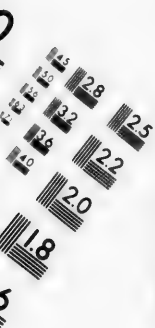
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is quite intelligible to their kindred of the mainland, while that of the contiguous tribes is strange and practically unintelligible to them. The tribes of the Lower Fraser border upon the Sk'qō'mic settlements, whilst over a hundred miles divide them from the upper bands of the Fraser; yet the speech of both upper and lower is practically alike, while that of the neighbouring Sk'qō'mic (a non-Halkōmē'lem division) is so different as to be unintelligible. There can be but one explanation of this. The Halkōmē'lem were formerly less scattered, and lived in closer contact with each other; in other words, occupied a more compact territory than their present one. It is a significant fact, too, I think, that in no case do we find their genealogical records extending beyond nine or ten generations at most. In regard to this I cannot forbear thinking that if the names of nine or ten lineal chiefs can be handed down orally from father to son, then the names of twice or thrice that number might have come down in the same way. It is so among the different Polynesian tribes. Their genealogical list extends back for twenty or thirty generations, in some instances even further, and the record with them as with the Halkōmē'lem is wholly oral. This uniform limitation of their genealogical records to nine or ten generations among the Halkōmē'lem tribes I regard as significant: to my mind it indicates that their separation into distinct tribes, with chiefs of their own, and their settlement in their present territories took place no longer than nine or ten generations ago, and this is about the period which on analogy would be required to bring about such differences as we now find in the speech of the upper and lower tribes. It seems clear then, that the Halkōmē'lem tribes could not have formed these old refuse heaps. Whether these tribes displaced other Salish tribes who preceded them in these parts or whether they succeeded the ancient midden makers themselves, and subdued, absorbed, or exterminated them, is impossible at this stage of our investigations to say. There is, however, one feature in the beliefs of the Kwa'ntlen tribe which seems to favour the latter view. For according to a Kwa'ntlen tradition, at the time of the creation of their ancestor the Kwikwitlem tribe was also brought into being to be the slaves and servants of the Kwa'ntlen. That this tribe was held in servitude by the Kwa'ntlen, and despised by them and other tribes, is historically certain. It is told also in the Kwa'ntlen traditions that one of their chiefs looking across one day from the slope on which the city of New Westminster now stands to the level marshy flats on the other side of the river, which the village of Brownville now occupies, conceived the idea of turning them into a fishing camp, and forthwith compelled the Kwikwitlem to convey there in their canoes immense quantities of rock and earth until the flats were raised sufficiently high to be suitable for a camping ground.

Whether we see in the Kwikwitlem a broken and subdued remnant of the predecessors of the Halkōmē'lem tribes I do not take upon myself to say, though I regard it as by no means improbable. But I find no hesitation at all in saying that these older middens were near the ancient camping grounds of the tribes now settled in their vicinity. Indeed I seriously question whether the Salish stock was broken up into groups and tribes, as we now find it; or that the Salish language of British Columbia had been differentiated into its present numerous dialects at the time of the formation of the old middens of British Columbia. Nay, I will go further, for the linguistic evidence I have gathered from my studies of the Salish and Kwakiutl-Nootkan tongues warrants the assump-

tion, and say that probably less than a millennium ago the ancestors of both these stocks dwelt together as one people and spoke a common language. Where the original home of this undivided people was or what territory they occupied before their advent here is a question we shall have to consider later. But wherever it may have been<sup>1</sup> it is abundantly clear that it was not the shores and bays of British Columbia or indeed those of the adjoining States. For almost every division of these two stocks have distinct names for the six different species of salmon and the other varieties of fish found in these waters; which could not conceivably have been the case had they lived together here before their separation, as fish, and above all salmon, is their staple food, and has been time out of mind. And not only have they different names for the fish themselves, but also widely differing myths to account for their origin or rather presence in these waters.

The later or more recently formed middens are easily distinguished from the older kind. First by their general condition, and secondly because in most instances they are known to have been old camp sites of the present tribes. With very few exceptions we find the shell remains in the later heaps in a good state of preservation and freer from ashes and other earthy matter. So much is this the case that some of the shrewder settlers in early days converted some of these shell heaps into lime, for which commodity they found a ready sale. Of the relics recovered from them the majority are of stone. In the old heaps the reverse is the case, bone specimens preponderating. The later middens, too, are comparatively small and shallow, and, as far as my own investigations go, not nearly so rich in relics as the older and more extensive heaps. Taking both classes of middens together, the number and ubiquity of them are remarkable. The shores of the estuary and of Puget Sound, as well as the coast and islands generally, are literally covered with them. In the neighbourhood of Boundary Bay they stretch almost continually for miles along the sound. Between Ladner's at the mouth of the Fraser and Point Roberts in Washington State I found them in scores, sometimes situated several miles back from the water in the midst of thick bush and timber. These latter were generally specimens of the older kind; and like those on the Lower Fraser were composed before the forest grew there, and when the Delta was less extensive than at present, and the salt water reached farther inland.

The relative richness of these delta middens in relics is another remarkable feature of them. One may dig and search for days in some heaps and find scarcely anything, while others abound, or did formerly, in bone and stone specimens of all kinds. There is one at the river-side village of Hammond, on the Fraser, which has yielded an almost incredible number of the most interesting relics. It extends along the bank of the river for a considerable distance, and is now utilised as fruit and vegetable gardens, &c., for which purpose the midden matter is admirably adapted, being rich in the elements of plant life. The settlers who first cultivated this ridge collected hundreds of different specimens. These, unfortunately, for the most part were cast aside, or became broken or lost, or else were

<sup>1</sup> See the writer's paper on the 'Oceanic Origin of the Kwakiutl-Nootka and Salish Stocks of British Columbia,' published in the *Trans. Roy. Soc. Can.*, vol. iv., sect. ii., 1898. The views therein set forth have met with the general concurrence of Tregear and other Polynesian scholars, and have been further strongly confirmed by my later linguistic studies of Columbian and Oceanic stocks.

given to friends or chance visitors, and thus got scattered beyond recovery. Not a few found their way to eastern collectors and museums. Mr. Harlan Smith, of the New York Museum of National History, spent some weeks here with a staff of diggers two or three summers ago, and, I understand, secured many interesting specimens which are now in the museum at New York. I also paid a short visit here last summer on behalf of the Museum of the Dominion Survey at Ottawa and secured a few specimens of adzes, axes, chisels, fractured slate knives, pestle-hammers, spear and arrow heads, and the like. The limited means at my disposal necessarily restricted my investigations, much and deep digging being now required to secure anything of value or interest. The territory in the neighbourhood of this midden was formerly regarded as the summer camp of the Kē'tsi tribe, whose headquarters were at the head of Pitt Lake. Whether the ancestors of the Kē'tsi once dwelt here and formed this extensive midden is not at all clear. It possesses many features in common with the older middens, and was doubtless formed when the salt waters of the gulf came many miles higher up the estuary than they do now, and when the clam and mussel beds were not so far off as at present. Although the Kē'tsi are said to have claimed this camp as theirs, the condition and extent of the main mass of the midden demonstrably proves it to be of comparatively ancient formation. For my own part, if the Kē'tsi are to be regarded as a genuine branch of the Halkōmē'lem, of which there is some doubt, I do not see, for the reasons already given, how their ancestors could have formed this old and extensive midden.

I now pass on to a summary consideration of the burial mounds or tumuli of this district. Certain sections of the province abound in these, notably, the delta of the Fraser, the shores of Puget Sound, and the southern half of Vancouver Island. In the latter place they are found stretching from Nootka Sound on the west to Comox on the east. Wherever these structures are found, though they sometimes differ considerably in detail, they share, in the main, certain general characteristics. I have already described in detail one of the most interesting groups of these situated at Hatzic on the Fraser, and given illustrations of their internal and external structure, and figured the few relics recovered from them in my earlier publications on these subjects referred to before, and so shall here only treat very generally of them as far as they are found in the Halkōmē'lem territory. In the groups on the Fraser, though they all consist of heaps of clay and sand and boulders, they differ one from another considerably in detail. Some were simple mounds of clay which had been heaped up over the corpse to a height of several feet. The diameters of these varied from three to twenty or twenty-five feet. These smaller ones were doubtless graves of children. The bones in all these clay mounds that I examined were always wholly decomposed, and their remains so closely integrated with the soil that the fact that a body once lay there could only be discovered after careful search. I may here state that in all these Fraser mounds, as well as in all others I have opened elsewhere, only one body was interred. About this there is no doubt, and this fact of separate individual interment is certainly one of the most striking features of these tombs. Another peculiarity is that few or no relics are recovered from them. A few copper specimens were taken from one or two of the most elaborate of the Hatzic group, but not a single specimen of stone or bone of any kind; and it is the same of others elsewhere. If we take these groups in the order of their elaborateness

the next in the series is a class of mounds formed in part like the clay ones, but differing from them in having a pile of boulders heaped up over and around the spot where the body lay. These boulders were afterward covered with the neighbouring soil, the pile when finished being from four to eight or ten feet high, according to the depth at which the corpse was placed. This was evidently at times laid upon the undisturbed earth, at others a basin-shaped hole was first excavated in the soil, and the body placed at the bottom of this. Another significant feature of these tumuli is the presence of charcoal in some of them. In several I found a distinct stratum, in places an inch thick, extending over the whole area of the structure some feet above where the body lay. This charcoal was evidently the remains of a sepulchral fire. In this connection I may here state that, as far as my investigations go, they show that the mound builders of the Halkōmēlem district did not, at times at least, practise quite the same mortuary customs as did those of Vancouver Island. For while it is clear that both made use of the sepulchral fire, those of the island seem to have frequently cremated the corpse and afterwards deposited the ashes and unburnt bones in a kind of pit or rough cist at the bottom of the mound. The evidence, however, on this head is not always as clear as one would desire. There is no doubt, however, that cremation was practised by the island mound builders, while this custom seems to have been unknown on the mainland. What was consumed in these sepulchral fires it is impossible now to say, though, judging from more recent practices of the kind, it may well have been merely food for the shade of the departed or his clothes or other personal belongings. Mortuary fires for this purpose are not unusual among primitive races, and were, we know, commonly lighted among the tribes of this region until quite recently.

Next in the series we find a class of mounds which may be said to be typical of the greater number of these structures wherever found. These differ from the last described in having a rectangular periphery of stones. Elsewhere on the Fraser, on the mountain slopes overlooking Sumas Lake, at Point Roberts on the Sound and almost everywhere on Vancouver Island, we find mounds of this class. These inclosures vary in diameter from about ten to fifty feet. Sometimes they are proximately true squares, at others they are decidedly oblong in shape. The greater portion of the space contained by these boundaries is covered with the central pile of boulders or rocks, and over all is thrown the soil or clay of the neighbourhood, which is not infrequently interstratified with different coloured sands. Sometimes we find this type considerably elaborated, and instead of one boundary of stones we have three, one inclosing the other, with an interval of a few feet between them, with the outermost doubled and capped by an additional row. The stones of which these tombs are constructed vary in character with the locality in which they are found. All those at Hatzic were formed of water-worn boulders, and had to be conveyed to the spot from the mountain streams, a mile or so back from the site. They weighed from twenty-five pounds to 200 pounds each, and the total weight of them in one of the more elaborate mounds could not have been less than twenty-five or thirty tons. It will be seen that the building of some of these tombs was no light task. Those found on the mountain slopes overlooking Sumas Lake are in every case with which I am familiar built of jagged blocks of stone, of varying weight and size, taken from the mountain side. In other respects they do not differ

in any essential particular from the typical ones at Hatzic. But some of those on Vancouver Island might be more aptly termed cairns than tumuli, as they are constructed without clay or sand or soil of any kind, the pieces of rock or boulders being piled up in conical form over the body, much as we find them in the Scotch cairns.

I have already alluded to the different kinds of sand found in some of these structures. I regard this as a remarkable feature. What its presence signified, I am unable to say ; but that it had some special signification there can be no doubt. It is found in all the larger of the Hatzic mounds, sometimes in large quantities, and also in those near Sumas Lake and at Point Roberts ; and it is also quite frequently seen in those on Vancouver Island. This sand is sometimes spread over the structure in distinct layers or strata of varying thickness. Sometimes in the same mound we have layers of dark reddish or brown sand alternating with layers of clay and dark grey sand. In no instance is this sand the natural soil of the place where the mounds are erected, but has been laboriously brought from some other spot. I may here state that the Indians who live in the vicinity of these tumuli know nothing about them or their builders. Burial by inhumation was never practised in the Delta district by the present tribes as far as they themselves know, or as far as their traditions reveal. Burial in or under trees ; in roughly constructed wooden tombs, erected on poles ; in large family box-like receptacles ; in blankets or in separate coffins or boxes, which were placed under sheds in the burial grounds, or suspended from the branches of trees, was the prevailing custom among these tribes when we first came into contact with them, and as far back as they have any record of. I have already pointed out my reasons for thinking they could not have occupied their present territory beyond a few centuries at most, and the presence among them of these old tombs, disclosing this strange mode of sepulture, of which they know nothing, seems to confirm this view. The conservation and perpetuation of well-established customs are a very strong trait in the character of primitive man the world over, and though changes and modifications may and do, by lapse of time or alteration of circumstances, take place, yet we rarely met with cases of such radical change as that which must have taken place here if the present tribes are the descendants of the mound builders. Unfortunately we have thus far been able to secure so little somatological material from these tombs that it is impossible to institute comparisons between the physical characteristics of the mound builders and those of the modern tribes, and so determine the question, if possible, by this means. In only one instance did I succeed in recovering a few bones and a portion of a skull the examination of which has only made the question more perplexing. This skull had been subjected to considerable pressure in the ground, and had in consequence suffered very much from deformation *post mortem*. To make the matter worse, it had also been deformed in the lifetime of the individual to whom it belonged ; and although Dr. Boas inclines to the belief that such of the face as is left presents features in common with the heads of the present Indians, the evidence in support of this is of so scanty and inconclusive a nature that it can scarcely be taken into account. This fragmentary skull, then, does not afford us much help. There is, however, one point of interest about it. It appears to be the skull of a woman. If it be so, then the honours paid to deceased wives or women among the mound builders were very much greater than those paid to deceased wives or



women among the Halkōmē'lem tribes, past or present, as far as we can learn. That these mound builders are an old race, and some of their tombs of great age, we may gather from the fact that out of the crown of the one from which the deformed skull was taken—and which was probably the cause of its partial preservation—there stood the decaying stump of a large cedar tree, which could not have been less than several centuries old. From this it is clear that this mode of sepulture dates back to a comparatively remote period, too remote, I think, to have been known or practised by the ancestors of the Halkōmē'lem tribes. Deep-rooted customs such as these widely scattered monuments of a bygone age reveal do not change easily, or give place readily to others so radically different.

In concluding this paper I may be permitted to briefly sum up the results of my investigations of the archaeological remains found within the Halkōmē'lem borders. First, we gather from the evidence of the older middens that the Lower Fraser was in possession of a primitive people at a comparatively remote date, probably not less than 2,000 years ago; that the cephalic index and the general contours of the heads of at least some of these differed radically from those of any tribe that now exists or has been known to exist here; and that these or some other equally unknown people practised important mortuary rights and customs altogether unlike those practised by the present tribes, or known to have been practised in the past by them. From these results and from my linguistic studies, which show that the speech of the Halkōmē'lem tribes, distinctly separated as some of them are, is practically homogeneous, which could certainly not be the case if these scattered tribes had occupied the Lower Fraser district from the period of the earlier middens and burial mounds, we may fairly conclude that the present Salish tribes are not the original occupiers of this portion of the province; that they are, in fact, comparative late comers. Who, or of what race, were the ancient midden and mound builders, whether they were related to the De'ne' of the interior who once undoubtedly occupied a greater portion of Southern British Columbia than they do now, or to some other unknown race which has been exterminated or absorbed, future investigations may one day reveal to us.